"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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[For the Christian Spirinealist.] SHADOWS OF SPIRIT LIEF. BY PANNY GREEN

CANTO I.-THE ANNUNCIATION. There came a sound; and then the vibrant atr Woke with the music of strange melody That seemed diffusing sweetness every where, As perfume, light, and music were set free From flowers, and sunshine, and the minstrelsy Of joyous birds; and beauty in all forms Had overarched the Earth, like rainbows after storms.

G, joyful was the light, and sweet the breath Which animated all this beauteous scene; For a bright star illumed the vale of death, Shining away into the deep serene-And angels, looking forth from human eyes, Opened the pearly gates of long-lost Paradise

Sweet music from the solden hinges woke. As swung back the fair portals, and the light, A great white cloud, rolled outward, and then broke O'er the dark realms of Chaos and old Night; And life, and love, and beauty, flowing thence, Fell on the weary watcher with a joy intense

Life was renewed; and old affections woke. Warm with the magic of the long ago, A deeper, dearer memory to invoke, A brighter hope, a truer faith to know The mourner ceased from weeping; and his sight, Long pained by death's deep darkness, felt the wondrous

The ransomed soul burst forth into a song, While woke in unison the heavenly lyre; Young cherubs still the wondrous strain prolong, And seraphs catch it on their lips of fire "Joy for the human soul! It shall be free!

And musels sing with men at Earth's great mbilee! Then nearer came the echoes-nearer still-Until my spirit drank their sweetness in. Music, and life, and blessing, with a thrill

Of sudden joy and rapture, thus to win Solution of the mystery of yearse know that loving angels whispered in mine ears

Lovely, beyond all former beauty, woke The morning freshness, and the noontide splondor Scenied ever new effulgence to voke. While gentle Night, a matron soft and tender,

Brought the young Evening, robed in shadowy gold. ew paths of light, and love, and beauty to unfold. Then all that summer long, the loving birds,

And flowers, and conshine glittering on the lea. And singing winds and waters loving words, In all their varying voices, spoke to me As if they were the echoes, imagery, something better, truer, that I should wake, and see

Never so deeply had the yearning eye Pierced the infinitude of clear-obscure That opened o'er me in the arching sky; All light and sound seemed ever clearer, truer-As anthems woke from many a spirit lyre, rough the deep distance ranging the thrilling choius ' higher

And then, O angel mother! hear now form In visions o'er my couch side, with my child, Not dead, as I believed, but soft and warm, With gentle words and looks, so true and mild All heaven was helded with familiar eyes, hat shone out, like new stars, upon the evening skies

O, never dared I hope that this could be-That this great boon of loving Heaven was sent, Writits divine affections, unto me-That I might walk where glorious sun-bows bent, Archiover arch, illumining all space, d Order, Light and Love, and Harmony embrace

Not yet could be unfolded thought so high; Not yet could be accepted life so pure; But to be worthier, make I live or die, To reach a type of being, nobler, truer, I bowed myself-and o'er my prostrate head The light went out in tears-and all the beauty fied.

INSPIRATION.

more comprehensive nature.

2. The ear is a quiek messenger unto the brain; a voice ceases.

5. The ear tires with slow speech,

4. The eye is quick as thought in its glancesevidently lovely or the reverse.

5. But the eye feeds the mind slowly and delibe- hither, still lies open for my return. rately, as o'er the page of Inspired knowledge, I am half vexed with myself; for the stupidest of grandeur and power, for the time, took complete literature. traced by the Inspired Composer, it searcheth.

beauty or come new truth.

press of truth upon the passive Spirit.

by His children be comprehended.

remember thou art a man, and mayest err even in tion, Louise, why in all the apple-pearing, quilting, judging of the swn Inspiration.

The Society for the Difference of Spiritual Knowledge, It is the duty to give as thou receivest. If it do not other was permitted to attend you, but he who of faith, can I find repose. There is nothing in Strong a hold as she took of truth, and keenly as begun to find a stopping-place, short of quoting 6. a brother, it may shelter him while he maketh followed you so closely, he seemed almost like them to interest and satisfy me. I feel as if we she analyzed, she had not that powerful lovefor himself a garment.

13. Write for the good of all. This thou must should by thee be written?

14. Depend implicitly upon God. If he fail, who can sustain thee? Expect not favor from man; for surely if they were all inspired, it would unto their best welfare adapted.

15. Study and laborious hinking are unnecesand in such simple style clothed, that all thou most frantic. writest will be thankfully received by thy brethren. 16. Silent, passive meditation will always strengthen thee against the time of need.

17. Shun all unharmonious and uncongenial ininstructing Father. Man can not teach thee; God voice whispered-"I love you, Tommy!" would fain through thee teach him his duty.

18. He would through thy instrumentality open channels leading into a brother's spirit-He would awaken the dormant spirit, and upon its re-opened | the whole world faded away ;-- for there was no susceptibility pour His own pure knowledge .-Healing of the Nations.

[For the Christian Spiritualist.] LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS.

LETTER I.

How this correspondence came into the hands of the publisher, it is not now necessary to declare. Let it suffice for the present to say, that no confidence has been violated by its publication.—Ep.

time is to me, emphatically, as our good old grand- that I never had a chance to fall in love with it. your pardon, I should say my grandmother)—but which, more than all others, seemed to impress to his bosom, as that dearer and tenderer self, though I cried at length, because you did. which can inform his life with beauty and love.

dear Louise? I often ask myself this question of new and beautiful country, I shall never forget the every thing American, it has sprung up into full manner of their delivery to prove the fact of their time. Several instances where great good has relate; and it still recurs with ever-increasing inte- look and reply you gave. After a moment of per- growth. We are astonished to find—we who hith- high Spiritual origin. But to any one susceptible sulted from it have fallen under our own observarest. I have sometimes thought that our two fect silence, you looked up, with those large erto have considered the Universal Yankee Nation to truth and beauty in literature, they must appeal tion. Spiritualism has reformed the drunkard, reminds were so nicely adjusted, that each was loving, dark-blue eyes, which still make you so as the most calculating, enterprising, and practical as the most remarkable works the age has pro- claimed the wanderer from the path of virtue, and wanting to the completeness of the other, and both very beautiful, suffused with tears, and in a kind in the world, that it is all at once become the most duced hitherto. were dependent on the happiness of each. I feel of deprecating voice, there came a whisper, almost Spiritual, that Vulcan has espoused Venus. the need of your beauty, dear Louise, to refine every word being uttered between two little sobs-Composer, is of more lasting, more concise, and of principle; and thus your influence will tend di- How could I, Tommy?" rectly to humanize and harmonize me.

which require no digetion in the mind, being self- to know that I have lost you -not for ever, my templating with an unwonted sense of appreciation to it.

follow in the world I must have been not to have possession of me. I knew that I should like to be At first we find it struggling with a strong ma- quicken and redeem that body, and make it the 6. Every word is well weighed, for he hath not made this discovery long before! And to think a man, and that I should have a will to be felt, terial nationalism; we can see it so in Channing, "temple of the Holy Ghost." Our eyes are opened cried humbur when Jenney, watts, Mesmer, terial nationalism; we can see it so in Channing, "temple of the Holy Ghost." Our eyes are opened cried humbur when Jenney, and Morse proclaimed their one too many- and every sentence studied, for that it should happen just as it has! The first and power to enforce it; I could then protect you, somewhat even in Emerson, whose flame of inspieach successive glance seems to reveal some new great seal was broken; and the divinest mystery of and if you wished always to stay with me—(0, ration, however transparently clear in itself, is yet sonate bigotry and cupidity as they sit upon the largest a seal was broken; and the divinest mystery of and if you wished always to stay with me—(0, ration, however transparently clear in itself, is yet sonate bigotry and cupidity as they sit upon the the lay open before us, when we are forced asun- how earnestly I hoped you would!)-I could then somewhat obscured by external clouds of unbelief. "altar stairs," and revolt at their hideousness; 7. His Book opens with Truth, explains truth- der by an indomitable necessity; mountains lift up sustain and defend you. But with the idea of We must modify that last word, however, for then turning inward, we behold the Angel that fully, and when perused and closed, leaves the imtheir shagey heads; and space widens between us! these responsibilities, I became so warlike, that I loving Emerson so dearly as we do, it would announced from Heaven, "Peace on earth, good these contents are their shagey heads; and space widens between us! these responsibilities, I became so warlike, that I loving Emerson so dearly as we do, it would announced from Heaven, "Peace on earth, good these contents are the state of the shagey heads; and space widens between us! these responsibilities, I became so warlike, that I loving Emerson so dearly as we do, it would announced from Heaven, "Peace on earth, good the state of the shagey heads; and space widens between us! these responsibilities, I became so warlike, that I loving Emerson so dearly as we do, it would announced from Heaven, "Peace on earth, good the state of the shagey heads; and space widens between us! these responsibilities, I became so warlike, that I loving Emerson so dearly as we do, it would announced from Heaven, "Peace on earth, good the state of the shagey heads; and space widens between us! these responsibilities, I became so warlike, that I loving Emerson so dearly as we do, it would announced from Heaven, "Peace on earth, good the shade of the sh But all this may be only to try us more completely really frightened you with my sudden violence. | wound our heart to say one untrue word of him. | will to men," and know that he will triumph over S. Re-opened, new truths appear that were un-discrept the respect to make us more true and worthy of each other. But the visions and dreams of childhood are that which fails to satisfy us then in Emerson, is the demons that oppose him. We enter the inte-form that were un-discrept to he would our heart to say one untrue word of him. will to men," and know that he will triumph over the ment to say one untrue word of him. will to men," and know that he will triumph over to make us more true and worthy of each other. But the visions and dreams of childhood are that which fails to satisfy us then in Emerson, is the demons that oppose him. We enter the inte-form that the will triumph over the make us more true and worthy of each other. deserved before; the reason being a difference conception of the visions and dreams of childhood are the visions are the visions and dreams of childhood are the visions are the visio

light is in thy every word, and it will be read, and grees, to that perfect union, towards which we impressions of childhood really dreams? Do they feels, must somewhere exist. And Emerson, gen- varied and tangible forms of thought. We are surboth aspire.

11. Ask none to take my productions as pure; other. And did you never ask yourself the questithe man. and sleighing parties we frequented, as boy, youth your own shadow?

do if inspired, for there is no goodness not of God. back through the flowery life-paths we have trod- have lost our simple faith, without finding any of the former. It is said that in England, Long-Reveal his simplest truths thankfully—for are not den together. And by throwing the light of the other anchor to keep us steadfast. I feel as one in fellow is esteemed as the greatest poet. However his greatest truths simplest? Are they not all of present on the soft shadows, that now rest on our a great vortex, everything is whirling around me, that may be, there is much in his writings to rehim? And canst thou judge better than he which early life, I think I can see that both of us com- and I can lay hold of nothing, either for rest or mind us of Gethsemane, much to assure us that he on the reader the same effect that Haydn's inspiraprehended more of our true relations than we refety. could then express, or even know.

ished at school. We were going home. The boys living? Does the soul, indeed, die with the flesh be scarcely necessary for thee to write thy feel- shouted, and halloed my disgrace in the ears of that shrouds it? Can this divine consciousness, ings-all would have the feelings and knowledge the neighboring people and the passers by; and which looks back through all the PAST, alike the girls pointed their fingers, and called me a takes hold of all the PRESENT, and looks forward eagerness to reach the elementary principle is alwicked boy, until, maddened with the sense of in- into all the FUTURE, be doomed to fall into most remorseless; he looks upon the interior man sarv. Be thou a passive instrument in God's hands, jury, (for my punishment was really unjust,) and atoms, and perish like an overworn garment? and from thy Pen shall flow truths firm and pure, stung by the treatment I received, I became al-

But a soft little hand came into mine, how I and with the touch a sensation of peace-of loveseemed to flow all over and through me. There laences. Quietly walk and commune with thy were tearful eyes looking up to mine; and a sweet

A sphere of divine radiance surrounded and enveloped me; and in its light the cruel and covetous boys-the provoking and mischievous girlsthe fair young forehead, which was turned so lovingly upward. Then I first felt the power and influence of character. Through your gentleness I was to be subdued, and made better-yes; child. as I then was, I vowed most earnestly that I would try to be good, for the sake of that little maiden of seven years—and I only three years older. O Louise! how often has your sweetness, by restoring me to shudder to think what I might have been without

making absurd mistakes continually, just for think- covery. When you used to bring me strawberries to embrace you! ing of you-and what can I do better than this, and blackberries, I remember how dreamily my unless, indeed, I seek to make myself worthier of thoughts flowed over the luscious fruits, to admire you? Ah, Louise! how the thought inspires me; the little taper fingers, whose whiteness looked so and I feel that there is something in this hope, much fairer when thus daintily stained. The full that can make even absence sweet; though the sense of your beauty dawned on me so gradually,

mother used to say, a "season of trial—(I beg | But there was one thing among these memories. city of interests between us, that I almost lose the father talked of moving out West, how you came how much sweeter and clearer the last is than the have forgotten, I will tell you. You could not sur the soul of a human being; for, since Adam you burst into tears. And then you told me how many, and from thence derived a principle of relived and loved, every man, however rude, or it was; and we sat together on the old settee in surrection. himself an ideal of some one to love, and take home off to me, that I wondered you could cry about it, rature here having had time to die of a withered sis than that they were Spiritual inspirations.

But when I tried to comfort you, by calling your But can we really be absent from each other, attention to the fine things you might find in that the form of a reality. Suddenly, as is the case with

10. Inspiration cannot be successfully resisted; And to think how blind I must have been, ginning to think that the deepest and most interior what he is longing for, if not in the external life, we had thought we were; we begin to feel related and if thou feelest the holy power sholding o'er walking hand in hand with you to school and realities are often thus unfolded, and that the in- in the future and more eternal. A calm, sweet to it, and a part of it; and death puts on the form thee its sweet influence, oh, give words to the church for so many years, and yet never to in- tuitive perceptions of the child, however simple spiritual atmosphere will surround him whenever of a Resurrection Angel. quire why you were always by my side, and no they may be, are often the truest prophecies of the preventing influences are driven away by per- It would require great space to exemplify these

But sometimes it seems to me there are no reali-12. Do thou write, and leave the rest with God. and man, no other was accepted in attendance, no everything. In no organization, no creed nor mode should love to find in a soul so grand as hers. Epic; and how doubly difficult, after having Since writing the above, I have been wandering have found nothing new to supply their place. We soul. Longfellow has more of the latter, with less selves by reading the book entire.

I continually love mear these great questions: I remember once I had just been severely pun | Why were we created? For what purpose are we

Yet with all this great capacity of faith ;-with all this carnest desire to believe—I sometimes shudder | delights to cast away the fig-leaves, and stand face to to find myself on the very brink of either. O, to face with God. Few have his spiritual courage, hardly knew, the act was so tender and delicate; Louise, believe enough for us both, if it be possi- fewer still his interior sense of rectitude. His nable, and save me, if you can, from utter skepticism!

I was rather blue last evening while writing the sbove paragraph. But don't let it trouble you, sweet one. Write to me often, and always when you can. If you have no pity on me, at least have pity on the POSTMASTER, for I looked so savage that all will be as I wish.

myself, saved me from punishment and wrong! I truthful and delicate spirit continually refine and from above. Another time-it was in the early summer- strength, which I am putting forth in your behalf,

[For the Christian Spiritualist.] THE SPIRITUAL ELEMENT IN AMERI-CAN LITERATURE.

extreme conservatism of English society would

old age, or even to suffer premature decay, it has never until within a few years begun to assume

sthed upon them through the beholding Spirit. may make the wisest use of the inevitable dispendant the working-day—the struggles of necessity—| yearning after something he has not yet found, but | tions than we ever did before of the actuality of found in the city.

9. Writer, if thou art inspired, fear not; God's sation, and thus approximate through higher de- the battle of life only remain to me. But are these which his interior nature tells him by the want it Spirit life; of the absolute substance of soul; of the come and go, and leave nothing behind? I am be- tle, child-like and truth-seeking Emerson, will find prised to find ourselves nearer the Spirit world than fect love.

Much that is living we find in Margaret Fuller; ties. I have become restless and dissatisfied with but more of the cherub, less of the seraph that we how difficult it is to begin to quote from the had worn out the old forms of religion, while we alchemy that alone can work upon the interior fore, shall leave readers to exemplify for themhas strong interior sympathies, and a full belief in tions did on himself-a desire to dance. The whole the power and ultimate triumph of the Spiritual over the circumstantial. He has evidently

"Learned how sublime a thing it is To suffer, and be strong."

Whittier, with far less external merits than many others, has a very deep Spirituality. His as entirely independent of the external; whereas, there should be harmony between the two. He ture, Spiritual as it is, has not been sufficiently fused in the furnace of Love to harmonize it per-

Mrs. E. Oakes Smith possesses much of the Spiritual element in what she writes. Were there less of mannerism about her, and less of a secret conseiousness in her soul of being nearer right the last time I didn't get a letter, that the poor old than others, we should not hesitate to place her consciousness beyond the halo that radiated from fellow really shook in his wide slippers, when he among the first in the Spiritual ranks. A singlehe may get hold of your name, and perhaps be but has too little sympathy with the actual: and myself into the arms of your love, doubting not they might as well go round. But her soul is full

hardly know how to conduct myself, and am by one, and then claimed them all by right of dis- I bless you, dear Louise! I stretch out my arms pher, and evidently writes under powerful influx. ceive it. Remorselessly satirical in his treatment of that cient recognition of the Divine.

But a new era has dawned upon American literature, from the fact of Spiritualism having become ling to condemn it. There are thousands in the Strange as it may seem, but it is true as strange, an acknowledged truth among many of the more community who sincerely believe in the great that the literature of America thus far has con- cultivated and gifted. Many now are writing, as truths which Spiritualism teaches, but who, betained less generally the Spiritual element than the well as speaking, under sensible and recognized cause they fear the ridicule of their fellow men, I accustom myself so much to the idea of a recipro- and inspire me. Do you remember when your literature of England. One would suppose that the influx from the Spiritual world. We speak not have not independence enough to openly declare now of those who are ordinarily known as "Writcheir honest convictions. We have noticed that distinction between mine and thine, except to feel to tell me of it, and what then occurred? If you have influenced her literature more; but that very ting Mediums," but of those, who in the hush of since Spiritualism has become so popular there is evil of extreme conservatism has begun to work its solitude, passively yield themselves to the guid- not so much disposition to cry it down, and even first. O. Louise! if I may be made worthy to speak when you first came in; and I saw that the own cure; and all the truly God taught, from want ance of inspiration. Among these, although they the press has become more respectful towards it. spend a life with you, well may I submit now to little heart was swelling with a great load. I re- of a vital and satisfying supply of what they feel are many, and increasing in power as well as in When we ask its enemies why they refuse to bethe privation of your society. O, how does this member at this moment how the small, round, to be man's higher needs, in the forms, however number, we must admit that one at present holds a lieve it, their answer invariably is that they do not great thought of marriage thrill on the heart, and dimpled chin quivered for a moment, just before life-like, of the external church, have gone to Ger-predominant rank. We allude to T. L. Harris, understand it, they have not investigated it; and whose glorious "Epic of the Starry Heaven" and without examination or the least knowledge of the wicked, or savage he might be, shadows forth to the kitchen, and talked about it. It looked so far In this country it is different. So far from lite- literature—unaccountable on any other hypothe- humbug, and its upholders as dupes and fanatics.

To those who had the happiness to be present when these poems were dictated, they possess of give the subject a candid and impartial investigacourse a double interest, so much was there in the tion, and they will not ask the question a second

Instead of the question formerly asked in Eng- versified new gospei. It contains a complete sys- superstition, which too long have galled and fet-1. The Inspired Voice is sweetest music. That and soften, as well as to cheer and bless me. "I couldn't help it, Tommy! but if they do carry land, "Who reads an American book?" the other tem of interior truth; so clearly, forcibly, and muwhich manifests itself through different organs, Through your higher and more delicate moral na- me far off, I shall run away, and come back again! question, "Who has not read Uncle Tom's Cabin?" sically expressed, as to enable it to rank rhythmiand comes forth from the hand of the Inspired ture, I should unfold more truly the great Love- I almost know I shall; for I can't live without you! has arisen. And the success in England and the cally with the best poems ever written. The others believe. Spiritualism teaches nothing but world over of "Uncle Tom," is owing, we hesitate rhymes often remind us of Tennyson; the measure that which harmonizes with the lesson of Him who The impressions of that moment were indelible, not a moment to assert, wholly to its Spirituality. is diversified, so as to embrace, we believe, all came to redeem the world from sin. And you, on the other hand, do you not some and I think that the sense of the protective charac- Penetrating like the eye of a Clairvoyant all out- forms of verse. But setting aside criticism of its and the brain, thundated by the Inspired voice, times need the support of the stronger will, the ter was then first developed; for when we sat tothrows upon the perceiving Spirit rapid showers of more determined self reliance, and the more com- gether, side by side, with your bowed head rest- gist, reaching the soul through all its long-accumu- those which charm us most. There is a peculiar demned; Christ himself, when upon the Cross, knowledge—but they pass along with such speed, plete individualization, in which I am your supeling on my bosom, I remember now distinctly the lated shields of prejudice and conventionalism, it effect produced on the minds by all true inspiraonly their pleasing office is left thereupon when rior? In fact, are we not necessary to each other? feeling with which I regarded you. There was exerts that power over the soul which is entirely tion, which becomes a sense of recognition—we that Spiritualism, which is so closely allied to I can answer one part of this question, my sweet something in the very beauty of the yellow rings independent of society, nation, or creed; and which know the Epic is a high Spiritual production, Christianity, should also be reviled and its disciples Louise! But, alas, for me! No sooner had I of hair, in the soft melody of the features, in the a literary production, merely considered as lite- because we feel it to be so; because it becomes a discovered the fact you are necessary, than I am beseeching eyes, and in the abandonment of the rary, would utterly fail to do. It has become the medium of influx to ourselves, and lifts us, as it ay quicker—and unto the passive Spirit bringeth spirited away from your side, as if my very conthe median of the rary, would attend to different, a purer and holier Spiritual the same care of their souls as they bestow upon
the median of the passive Spirit bringeth spirited away from your side, as if my very conwhole expression, which seemed to call forth opAfrico-American's epic; it has told their tale, and
were, into a different, a purer and holier Spiritual
the same care of their souls as they bestow upon through the mind quick views of lovely scenes sciousness had disenchanted me—and I wake, only whole expression, which require no direction for the heart of the age has listened, and will respond atmosphere. We become more capable of symthem to the heart of the age has listened, and will respond the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respond to the heart of the age has listened, and will respon to the heart of the age has listened and the heart of the heart of the heart of the pathy with the human and appreciation of the Di- threw away a pearl of great price by refusing to sweet one; for the same road by which I came the tenderness and delicacy of feeling, and all the We will go back now in point of time to the vine. We now "sweat, as it were, great drops fineness of structure, strange and vague thoughts first sensible manifestation of quickening in our of blood" over the suffering body of humanity;— ism is daily making for their benefit, and the next now rejoice gloriously over the Power which shall generation will regard its traducers in the same

remarks, by quotations from the book-indeed. the experiment has been tried—and it has been proved the whole, so complete is its unity. We, there-

"The Lyric of the Morning Land" is a most exquisite and unique production. The singular charm of these musical songs, is that they produce poem is a joy—a triumphant song;—a song of true conjugal love. "The Marriage of Apollo" is, peahaps, (if comparisons can justly be made among them,) the most perfect of these lyrics.

We believe that there is reason to expect much more from Mr. Harris. But if not through him, than through others, are great inspirations destined yet to flow into our literature—it will thus become the great power of the age. We look to see America yet stand forth among the nations as the possessor of the purest, the highest; the grandest. because the most Spiritual literature of the world. But perhaps by that time America may embrace the world-nationality may no longer exist, and all men may have become countrymen and brothers.

fFrom the New York Pathfinder PROGRESS OF SPIRITUALISM.

Who would have supposed that when the Fox girls, some few years since, were astounding the again denied me. If you don't look out, Louise! ness, a sincerity of aim are hers; she loves truth, community by their Spiritual knockings, that the phenomena would have made such rapid progress palming off his own forgeries in the shape of life- would overtask men and women unnecessarily, as it is now making throughout the civilized world. preserves. But this light jesting aside; I throw in endeavoring to make them climb mountains that At that time it was sneered at as a delusion of the same ilk as Millerism and Mormonism, and its eneof fresh and courageous life, and there is an inspi- mies predicted for it the same fate, and charged its So if you would have me good, love me, Louise! ration and refreshment in her writings, which tes- devotees with being fanatics, simple, weak-minded That is all. Let the emanations of your more tify that her "altar-fires" have been breathed upon people, either knaves or fools. True Millerism and Mormonism was embraced by such; but who can exalt me; let the angel wings of your pure and Hawthorne, with a little too much external re-say, and say it honestly, that the believers in this loving thoughts evern ore unfold me. So shall the semblance (as to style merely) to Willis, has a theory are fools and fanatics. The believers in deep sense of the real-a deep Spiritual conscious- | Spiritual ism are composed of all classes in the you had a pair of new shoes on, and seemed very come back to me in the shape of love; while your ness of the mutual dependence, and simultaneous community, the rich and poor, the high and low, My Dear Louise:—It seems very strange to proud of them. But it was not the new pink san- own love-messengers shall return to you, laden needs of the soul and body of man. He considers the lawyer and doctor, the divine and the philosofind myself far away from you—you, with whom dallooking so bright among the green grass, which with the spirits of strength. Thus shall we perman as actually man, and rates all his faculties, pher—men who are not apt to be led astray by I have always lived in that small circle, where then attracted me; for I had just discovered that feet ourselves by cultivating our lowest, and imonly the "inmost" are admitted—(I like that word there was a pretty foot in it. It was all simple parting our highest power; and thus shall our with perhaps too little recognition of the triumph- have investigated the phenomena, determined to of Fredericka Bremer, and therefore I use it.) I enough; but so I found out your attractions, one union be continually more beautiful and perfect. ant principle of soul. But he is a deep philoso- know and understand it before they reject or re-

> We have personally given but little attention to which is false and hypocritical, he has great reve- this subject, but we have seen enough to be conrence for the truly human, though scarcely suffi- vinced that it is not a humbug or delusion; and if unbelievers will only give the phenomena that attention which it deserves, they will not be so wil-Lyric of the Morning Land," are wonders in subject, they still persist in denouncing it as a Some have asked what benefit is there to be de-

rived from Spiritualism? Let those who disbelieve caused desolate homes to wear a cheerinl aspect. The first of these, the "Epic," we consider as a Spiritualism will break the shackles of bigotry and dema his fellow man because he believes not as

Christianity in early days was scoffed at and was mocked and spit upon, and it is not strange

persecuted. When mankind learn the importance of taking, listen to the wonderful revelations which Spirituallight as we of the present day regard those who Spurzheim, Fulton, and Morse proclaimed their wonderful discoveries to the world.

Persons desirous of investigating this phenomena can do so by calling on Mr. Conklin or Mrs. Kellogg, who are both excellent Mediums, or Mr. Whitney, 101 Fourth avenue, whose arrangements

NEW YORK, SATURDAY, MAY 12, 1855.

SPIRITUALISM VINDICATED BY THE

SECULAR PRESS. We call attention to this department of the world's progress in commencing the new year, that we may award honor where honor is due, as we have on other occasions called attention to the ral press have made on Spiritualism and its progress. Of course, we understand the need of the years, and take courage and large hope for propress being educated, before it can speak the language of sense and philosophy on a new subject, the more since it is generally expected that the press will be the mouthpiece of the public. There is a nice point, therefore, for even a patient and conscientious editor to settle before he can speak as one having authority, since he must know the facts in the case, and their true value. In the mean time the appearance of any new fact forces society to investigate, while nearly all departments of society agree, in forcing the fact or facts into a kind of purgatory, as it were to do penance for its appearing among men and disturbing the monotonous quiet of the times. This action and reaction has much to do with the education of all parties, though some of the "wise laws" made by "modern instances" are marveillously destitute of definiteness to the inquiring mind, that seeks to know the qualifying forces that change opinions, public and private, and gives character to the age. Yet the aphorisms, we hear in many cases, when mention is made of the change that has come to society on many subjects, which in their introduction were as unpopular, obnoxious, and as generally tabooed as Spiritualism ever has been, for the times are considered authority and good philosophy. The consequence is, that wonderment not intelligence, controls the general mind and gives tone to public opinion. The force of this kind of education few do fully appreciate, for it is too simple and easy of comprehension when known to be looked for in the chase for primary forces. The simple fact is, however, that the great ma-

iority absorb their views from the associations of the streets, the intercourse of the counting house, the amuements of the theatre, the pleasing trifles of the social circle, precisely as the lungs inhales the air that may be native to each of those localities; and as the latter purifies or corrupts the blood, so the former tills a like office in correcting or distorting the conceptions of the mind. In these "degenerate days," however, much visiting is done by proxy, for it is more convenient both to the sickly minded and bodily weak to stay at home and have record of the minded and bodily weak to stay at home and have record on the sickly minded and bodily weak to stay at home and have record on the side of the side o the air that may be native to each of those locaand have some one bring in a budget of news, or gossip, as the case may be, than to start on a voyage of discovery, or get up an exploring expedition in order to learn what is going on. The difference between these two methods is just the distance and difference between the age, when there were no morning and evening papers, and in 1855. gossip, as the case may be, than to start on a vovwere no morning and evening papers, and in 1855, when everything is put in print, from the time the sun bids good morrow to the day, until night lets FACTS FOR THOSE WHO NEED THEM down the curtain and "pins it with a star."

In plain prose, we mean to say, "the paper" has with their several aids and auxiliaries, to take part Yankee Nation.

When we know the character of this army, and we no longer wonder that "change makes change," or that "time works wonders." Singular to say, useless efforts; for instead of "girding itself up like a system, to other and milder times. a strong man to run a race," it went on like one who, having eyes, see not-ears, hear not-and following statement: judgment, judge not-to the disgrace of its general character, and great unhappiness of its friends. The Press, however, is regaining the use of its eyes, so that it "sees men as trees walking," at least, and hears something of Spirit ministration, though naught distinctly. But all things considered, it is attempting to judge with a righteous judgment, though the mind still sees "through a glass darkly." a circle, which was to meet at the house of a friend on that evening. I did so, and found myself in company with five other persons, who were represented to be mediums. After the extracts we may offer, teach the reader the tenthe extracts we may offer, teach the reader the tendency of the Press on Spiritualism. We first extract from the Genesee Evangelist, under the head of the Common exhibitions, such as rappings upon the table, and in various parts of the room, and upon different articles of furniture. The rappings were remarkably loud and discontinuously. of "Spiritualism." The writer opens fire as fol-

lows:

"Who that has any knowledge of Christianity, and the gospel of Jesus Christ, but can see on the very face of what is now termed Spiritualism, the most daring infill-lity? Where is the man who reads his Bible, and has an enlightened conscience, who can be made to believe that God has sent departed Spirits back to this world to perform such wonders, and to tell the world there is no devil and no hell? Is there is a Christian who does not tremble in view of this heaven-provoking infidelity which is rolling in upon as like a flood? Christian, is it a time for us to told our hands and be at ease, while the devil, like a roaring lon, is prowling about in open day, seeking whom he may devour? Where are our children, and the rising generation?"

The individual thus cannonading the fortress of Spiritualism thus speaks of himself:

Spiritualism thus speaks of himself:

"I was once unwise enough to attend a circle or two. I saw the tables move, and heard the questions and answers. Again I was where they were writing. I took hold of a pencil and it moved. After that, I took it again, and it wrote distinctly the names of some of my detarted friends. I then asked questions and received answers, yes or ho. Very soon I was made to hear the wide ers of an unseen Spirit, who professed to be a dear departs thand, For a long time he succeeded in keeping up the speakarance of an accel of light; and yet he was white ring his lieve entimally, and that too with so much skill, that I was not ashe to detect him. He seemed to get the full possession of my mind; and had he been also to have controlled my conscience, as he did my mind. I should andoubtedly have been his capture, as he did my time, I should andoubtedly have been his capture.

Soon, however, this penetrating individual discovers that it is not his "departed friend" that is covers that it is not his "departed friend" that is

whispering to him, but the Evil One, who "is the action of all the individual Spirits, this most singular phe great enemy of God. He has the power to with-

dawn of day-for the very concession of Spiritism, in any form, is a vast advance on the inanities and crudities of two years ago, when we had ologics accounting for Spiritualism that covered nearly every part of the body, from the "back brain" to the " foe." But even this consideration would not tempt us to reprint it, did it not outline the present views of so many in the church; for we learn from the Beloit (Wisconsin) Journal of May 3, that Dr. H. N. Brinsmade, of that place, has been serving Spilitualism up in a like

in order to slay Spiritualism also.

the Beloit Journal, which will answer both the Doctor and the nameless individual first quoted

It would be an easy task to write the same reflections, as they are more than a "twice-told tale" among the Spiritualists; but as this editor's remarks illustrates the spirit of many of the editors of the secular press, we give them, that the reader may learn the change that has come to the spirit cular press vindicates Spiritualism, it speaks well both for the subject and its speedy popularization. We leave for the present, therefore, the vindication of Spiritualism from the charge of devilism with the editor of the Journal, who says:-

"Let us inquire concerning some things which the Bible does "Let us inquire concerning some things which the Bible does contain. In the second chapter of Acts we are told that on the day of Penteost, when the apostles "were all with one accord in one place," suddenly "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Was not that a most powerful Spiritual manfestation? And are not large numbers in our own land daily being baptised in the same manner? If not, how is it that a child of eight or ten summers, who can scarcely lisp the English language, can speak and write fluently "with other tongues, as the biplit." gives it "utterance?" Our esteemed friend, the Dr., will answer that the child is "under the influence of Spirits from the nether regions," if indeed Spirits have anything to do with he nether regions," if indeed Spirits have anything to do with t, which he seemed to doubt. Dost remember, friend, that on

Again: After our Saviour's resurrection and immediately before his ascension, he commissioned his apostles to "go into all the world and preach the gospel to every creature," assuring them that "these signs shall follow them that believe," viz.: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Here, then, is another of the things "concerning which we ought to juquire." Where, among all the seets of thristendom are the pecule described in the foregothe sects of Christendom, are the people described in the forego-ing passage as "believers," who are accompanied by the sign: We have heard spiritual mediums in the vinage of Belia spieds with new tongues," and we have seen diseases rebuked by the "laying on of hands," without the use of medicine. Do "Spirits from the nether regions" influence mediums to engage is such labors of love, without money and without price? Would they be likely to point out the suffering poor in our goodly village, minutely describe their circumstances, and then reques some of the aforesaid "believers" to minister to their necessities. Yet soil, things greechally transfiring in our midst

ineteenth century.

But, to return. The speaker told us that Satan and his angel etill roam about the earth, "seeking whom they may devour; and that all these manifestations are produced by evil Spirits who are permitted to return to earth to torment those whom the High and Holy God has left to the hardening influence of sin! I fevil Spirits may return to earth to do evil deeds, why not good Spirits to do good deeds? We believe that both good and evil Spirits do commune with mortals, and are disposed to heed the apostolic injunction, viz.: "Beloved, believe not every Spirit, but try the Spirits whether they are of God." We judge of them "by their fails" in as we do Spirits in the flesh. of them "by their fruits," just as we do Spirits in the flesh.

The speaker took the ground throughout his discourse, that "Spiritualists throw away the Bible." We think he must have been misinformed. We have for a few months nead bean among them as a investigate, and have never met one who does not them as an invasion, and have the word is stronger than be

But we have already said more than we intended, and canno

The secular press of late has opened its friendly arms or rather columns to facts and communicagot to be the universal medium, that is, working as tions relating to Spiritualism, and in not a few hard as it can to have every body know what ev- cases have given the cause of Spiritual reform the ery body thinks, says and does, or is likely to be helping hand. We have not been in the way of said, thought and done for the next half century. making special comment upon, nor seeking to make Of course, the great magician, back of all this, is capital of these phases of Spirit manifestation, but the editor and his family. We dont mean the fa- have generally reported them in the "Conference" associations, parties, cliques, clubs and companions the above heading as from time to time may be of Paper. significance to the thinker. We say THINKER, benature and character are known.

Facts, the world over are called "stubbering the force it wields, and the many opportunities it things," simply because the majority are lazy thinkhas for given the blow that is like to be effective, ers and lack patience for the task. The present weeks. The course of his journeyings will be first excitement, however, is like to have the following Eastward, then circuitously by the North, extendeffect among others, i. c. not to despise small things ing into the distant West. He has been directed however, this mighty magician has been striking because of lack of dignity—nor turn away from the wildly for some time, in attempting to fell a certain fact, because it seemed difficult of solution. We force that has come to the ages, known now some- have had logic chappers from the priori standpoint which is Spiritual, will reciprocate affectionately what extensively by the name of Spiritualism. It in abundance, and it is to be hoped, the next school was a sad sight to see so much strength lost in such of thinkers may be just choppers, leaving logic as

We are indebted to the N. E. Spiritualist for the

Demonstrations at Milton, N. H.

Chair Moving-A Peripatetic Cane-Spirit-Hand seen-

Spirit-music-A Skeptic Converted. MR. EDITOR: Allow me, for the benefit of those who refuse to believe in Spiritual manifestations, to give an acount of some remarkakle phenomena exhibited to a small circle in this town on Friday last.

As I was at that time an unbeliever, I was invited to join

tinet, beginning, apparently, at one end of the table, and then proceeding completely round it, three distinct raps be-ing given directly in front of each individual.

The alphabet being produced, we received a communica The appraiset being produced, we received a communication to the effect that we should obtain more satisfactory manifestations if our number was increased to seven, by the addition of Brother———. When the communication was completed, a small bell, standing upon the mantle, was so violently rung by invisible hands, that one of the occu, pants of the other part of the house, went to the front door under the impression that some one had rune the door-hold. under the impression that some one had rung the door-bell Agreeably to the intimation received, a messenger was despatched for Brother ———, who soon arrived. Immediately upon his entering the room, the bell was rung more violently than before, the table turned around rapidly sev eral times, and finally stopped with the head towards the door, and a vacant chair advanced, apparently of its own

loud and distinct concussions, formed by the simultaneo

stand angels. He delights in leading Christians into sin, and then will accuse them before God."

Now all this is pitiable enough—but it is the first porting the steps of some invisible pedestrian. I cannot describe the impression produced upon my mind, when I beheld the movements of that inanimate stick, guided by invisible hands, and slowly making its phantom-like circuit of the room. But the most wonderful thing of all was cuit of the room. But the most wonderful thing of all was yet to come. When the cane was once more returned to the corner by the same agency that removed it, we distinctly saw one of those singular appearances called Spiritizhts. We saw the faintly luminous image of a human

As it was now quite late we prepared to leave. But before going, we were invited to listen to a piece of music to be performed upon the piano, by one of the company, a young lady. She played with perfect taste and execution, that exquisite piece called the "Spirit-Waltz." The moreous recognited the property are concluded the last strain was taken up and recognitions, in the neighbor to be supported by a concluded the last strain was taken up and recognitions. In the neighbor the property are concluded the last strain was taken up and recognitions. ment she concluded, the last strain was taken up and re-

Saul, and get the reasons why the Lord slew him, tions which I presume most of your readers have witnessed. That the occurrences here related actually happened, can be proved to the satisfaction of the most incredulous; the he proved to the satisfaction of the most incredulous; the solution of whatever is mysterious about them, I leave to solution of whatever is mysterious about them, I leave to older heads than mine. For myself, I can only say, that all I saw and heard on that evening, has made me what I give quite a lengthy extract from the editorial of trust this relation may make many others, a

Spiritualism.

The Worcester Weekly Transcript of last week

gives the following: In Boston, the "Spirits" play on guitars, tambortnes, iolins, and other instruments. They also ring bells, utter vords, and whistle. During these performances, the guitars, &c., float round in the air, and come down on the table with a crssh, when the music is finished. Large sized sparks or globules of phosphoric light float over the heads of the company. So relates a correspondent of the

We clip again from the N. E. Spiritualist:

The Springfield Republican says: "At the Spiritua meeting in this city Sunday week, manuscript Greek and Latin poems were passed about for the inspection of the audience written by a medium here who is totally ignorant of both languages. The poems had been translated by a teacher of languages and pronounced by him to be accumulated to the control of the sunday and pronounced by him to be accumulated with the control of the cont rately written and constructed; the Greek especially was written admirably and pointed and accented with great care. It was the first of April when they were exhibited, care. It was the first of April when they were exhibited, and there seemed to be some suspicions among the audience that the document might be appropriate to the day, not however because there was any special improbability in the account of their origin, for Springfield Spiritualists ave grown familiar with such marvels.

ANOTHER DREAM AND ITS FULFILLMENT.-The Chiago Times says that the following transpired in that city few days ago:

ing inquired for her watch, saying she feared it had been stolen, and was only satisfied it had not been when it was brought to her. She then related that in her sleep such dreamed it had been stolen, and that a young man who lived in the adjoining house was the thief. She had the most vivid perception of his identity as the thief; when the dream changed she saw the officers come to arrest him. They stood for some time at the door waiting admittance, which seemed to have been denied them; but finally the door was proported and hed way here. door was opened, the young man arrested and led away be tween them. A few minutes after the relation of he dream, the family learned that just at daylight the police had been to the house and precisely as narrated by the dreamer, arrested and taken away the young man. The only discrepancy between the visionary and the real occurrence, was the matter about the watch; the crime for which ne was taken having been the theft of a watch in another

ANOTHER LECTURER IN THE FIELD.

Those friends who have been writing us for Lecturers and Mediums, can now be accommodated, should they still need such to aid them in their Spiritual progress.

Dr. Mayhew, who is the subject of the following letter, we have known nearly a year, during which time he has done much towards developing Mediums, and occasionally been the mouth-piece of the Spirits.

We cannot speak with positiveness, however, we know him to be a gentleman of native good sense, much experience and considerable culture.

His style of address, judging from some remarks he made one evening in Conference, is mild, to the point, and significant; his subject matter solid rather than figurative-matter-of-factish rather than metaphysical. As for the sentiments he may give utterance to, he and the Spirits must be responsible for them, since they seem to have him in their care and keeping. We make this remark, not that we know any thing objectionable to the views of the Doctor as a Spiritualist or a philosopher, but simply to have it understood, that such is the general teachings of the Spirits on that subject.

It would seem hardly necessary, therefore, for signatures to herald forth his mission, other than as a token of good faith in the man.

The following will explain itself, and we hope be significantly suggestive of the needs of others as well as the Doctor, as there are many laboring to Such seem to me ordinary clairvoyants, and meaid progress and Spiritual reform :-

portunity for the dissemination of truth, I hand superficial, jeune and unsatisfying. mily per order of constage in the, but the editorial, columns. As however, we shall have no more you the enclosed, respectfully requesting that you Truly yours, C. Knapp.

Dr. Mayhew, the well known Medium and Lecin the noble work of enlightening this glorious cause facts like nuts need eracking before their true turer on Spiritualism, has been Spiritually directed to hold himself prepared to leave New York on a found and abundant, or there is no genuine growth somewhat protracted mission.

> His mission will be commenced in about three not to sell the Truth, consequently it will be exnected that those who receive through him that in presenting to him that which is materially necessary-first, by the defrayment of his traveling expenditures; secondly, by hospitable entertainment; thirdly, by presenting him, on his departure from each field of labor, with a monetary token of their esteem, according to their abilities, remembering that the "laborer is worthy of his

> Spiritual brethren desiring to secure a visit from him during his journeyings, will please to address him by letter, during the ensuing eighteen days, at No. 762 Broadway, New York City, that he may be enabled to arrange his route to the best advan-

> We whose names are hereunto annexed, do cheerfully and cordially commend this Brother to those whom he may be called to visit. Signed on behalf of many friends, by

C. KNAPP, M. D. LOSIN L. PLATT.

SUNDAY MEETINGS AND CONFERENCES. the habit of holding meetings at Dodworth Academy have changed their place of public worship, Scriptures as a guide, can oppose the higher forms Circle, it will go far in solving the vexed question way, opposite Bond street. The order of meetings which has been considered historically authentic by relations of life. are the same, being a lecture in the morning, Con- the Christian and Jewish world for thousands of ference in the afternoon, and lecture in the evening on Sunday. The Conference on Sunday afternoon and Wednesday evening are free to all who nical by the Catholics, still more startling wonders may wish to participate in the meetings. The only qualification is in the fuct, that all who enjoy the journey, answers the anxious father of the young privilege of addressing the audience and the bless- man, by declaring the tribe and jamily to which he ing of Spiritual freedom, are expected to know how belongs. And the good old man is satisfied with to use the occasion, and not abuse the feelings or sensibilities of those who may be present.

With this qualification, the largest liberty has seen generally granted to those who may have an able article on the prevalence of Spiritual gifts and idea to offer—a fact to relate—or a suggestion to make. Facts and experiences in Spiritualism are correct impressions, draw forth reflections and develop philosophy.

Evansville Inquirer, gives the following among other | the learning of the christian world to refute the esphases of manifestations which have came to his sential positions of that brief essay. notice of late, and warrants the assumption, (if reliable,) that the "doubles" spoken of in our Conferrits and of Spiritualism to our world is essentially ences some time since, are not all phantoms of the good is from the stores of our experience and ob-

[For the Christian Spiritualist.] LETTERS TO AN ENQUIRING FRIEND.

The child needs both instructors and companions. The father's lips are its purest source of it must have playmates of its own age, or it misses the peculiar development of childhood. As it advances, instructors are needed, men proficient in from heavenly worlds. some one art or science, that the capabilities of the child in all directions may be called forth, and that in the end, he may devote himself, according to the mission this new dispensation, or fuller un- which heavily canopy the heavens and the clouds peculiarities of his genius, to those pursuits to folding of the old, is indeed to delight and to bless. which enshroud my soul. Again have I gone forth which he is inwardly called. In respect to angels Even the Clairvoyant and superficial revelations and have left my heart's best affections at home and purified Spirits, all upon the earth are but as from the outmost portious of the Spirit-world, like not alone, for I am conscious of the presence of children and tender youth, needing first of all the all the movements of Providence, were not without that over-shadowing Power, which, long ago, has instructions of their heavenly Father and the kindly lessons of Nature, that encircles and enfolds all, like the kind arms of a mother. By genial and loving intercourse, by earnest and united effort to the attainment of some useful ends, the faculties But, above all, they brought into the Spiritual will not be restrained—but sunshine will follow as the attainment of some useful ends, the lacdides ranks large classes of hard material minds, skeptithe clouds disappear, and so I will endeavor that unfolded. At length, the period of Spiritual ma- cal of all life after death of the body. These really joyousness shall illume my mind: turity approaches, and the inner degrees of the made one step in advance by receiving what may mind are opened, and the realities of the unseen be called the material Spiritualism of pseudo-reveworld dawn upon the vision.

Ages also have their maturity and consummation. This is the harvest-time of the world. The judgment, which is a bringing of man into the thus Provideoce leads each earnest nature onward state of his interiors, in immature periods was and upward, making both darknoss and light submostly confined to the world of Spirits; now it serve his beneficent purposes. The unclouded radescends to the outer life. Hence Spirits which diance of the noonday sun would soon consume glide past. Now an immense figure, clad in armor, are the agents of the Almighty are permitted to the eye long closed and weak. A full banquet is manifest, for thereby separation is made. Could death to the starving. Therefore, he who tempers Spiritualists and the world generally fully realize the wind to the shorn lamb, imparts to his chilthat this is the day of judgment in the external, or dren as they are able to receive. rather its faint dawn, and that Spirits good and evil are the angels or messengers sent to gather out

Many persons wonder why it is that they are not opened to the Spirit-world; many whose Spiritual sight or hearing has been for a time unsealed wonder why it is now closed. Of course there may be physical causes in both cases. The organization may have become more gross; the rational mind more positive. But in general the cause lies deeper. It is seen by the Guardian Angels who watch over these things that it is not best for such individuals to remain consciously exposed to invahis character as a Medium or Loccurer, other than sions from invisible spheres. Divine Providence protects and defends man in ways that only the Infinite Mind can comprehend. It is doubtless perceived from the interior that certain persons can be useful as mediums without, from their peculiar state, being much exposed to injury. Just as children may often live in the midst of evils without coming in contact with them, or as somnambulists walk in the most dangerous places protected, as it were, by their unconsciousness of danger. It is a remark of the wise Goethe that a sensitive child of welcome home his returning children. The angels who by superstitious ignorance is placed in a dark genius brought up amid low and debasing associations, who attempts to develop his faculties while surrounded only by false and corrupting examples, will receive far more injury than a youth who is, as it were, protected by a husk of external grossness or apparent stupidity. Thus it ap- church on earth unite with the redeemed and tripears to me that many persons are, as it were, ex-

ternally brought in contact with the Spirit-world, while their deep inner natures remains closed .-diums for various physical phenomena. Hence in DEAR SIR—Feeling that you rejoice in every op- general, also the character of their revelations are Let all then remember that to enter really into

with calmness and inner joy, yet with assiduous and earnest preparation. Each should welcome us to higher delights; each may usher us into severer trials.

I have thus dwelt more at length upon the pre-Spirit-life, because the "uses of Spiritualism," the attractions and inducements to such initiation are so abundantly set forth in all Spiritual publications. That we are permitted to behold and converse with departed Spirits is deducible from the manifestation in the mount of transfiguration; "and there appeared unto them Moses and Elias talking with Jesus;" from the Apocalypse when the angelic messenger declares himself to be one of the prophets; from the precept of the Beloved Disciplecerning of Spirits is one of the Spiritual gifts specially mentioned by Paul. Even the Pharisees respoken unto him, let us not be found to fight against years, or it would not have been appended to the heaven, and Jesus told us long since the latter was sacred volume, and which is even received as canoare revealed. The angel who guides Tobit on his the reference. Much light can also be gathered upon this subject from the works of Josephus and from the early Christian Fathers. A learned and communications in the primitive church, subsequent to the apostolic age, will be found in the the scholarly pen of our friend William Fishhough. It should be published in tract form, as it is an unanswerable argument, which I sincerely wish our "Spirittal Doubles."—The Editor of the opponents would seriously assail. We challenge

place, has been serving Spi. itualism up in a like manner that begars all description, and who, as more, since the Devil gets all the glory and God all the disgrace likely to spring from its advent and mission. The Doctor, as usual, finds it necessary to get 1st Chronicles, ch. x., ver. 13, 14, to find to get to 1st Chronicles, ch. x., ver. 13, 14, to find to get to 1st Chronicles, ch. x. and an invested for by the officers, had never left his place of condition, and who, as peated by the Spirits in a manner that begars all description, and who, as the time an inmate of the internal manner that begars all description. The effect somewhat resembled the soft echo of distinct and thought and the time an inmate of the internal manner that begars all description. The effect somewhat resembled the soft echo of distinct and thought and the time an inmate of the internal manner that begars all description and who, as the time an inmate of the internal manner that begars all description and who, as the time an inmate of the internal manner that begars all description in the time an inmate of the internal manner that begars all description in the eyes of their friends, I freely grant. Whether they have been made worse, or only made to appear less fair and hopeful in the eyes of their friends, I freely grant. Whether they have been made worse, or only made to appear less fair and hopeful in the eyes of their friends, I freely grant. Whether they have been made worse, or only made to appear less fair and hopeful in the eyes of their friends, I freely grant. Whether they have been made worse, or only made to appear less fair and hopeful in the eyes of their friends, I freely grant. Whether they have been made worse, or only made to appear less fair and hopeful which they have been mades a creat ery against Christians and who, as the time an inner the time an inner the inner hopeful whether they have been mades a creat ery against Christians and who, as the time an inner the chart in the mates a creat ery against Christians decide. But all, as far as my observation has ex-

But still the great proof that the mission of Spi-

tended, who have sought honestly and earnestly for truth, from a wish to obey the truth and lead a pure and beneficent life, have gained immensely -life blooms with new beauty lit up with radiance it is at your service.

If we turn to the literature of Spiritualism, we find the most tangible and permanent proofs that ends of use to those who would rightly improve promised to sustain, guide and control, and which them. They served to awaken and stimulate; has never yet deceived. The clouds are now fallthey inculcated some truths; they broke down ing in heavy rain-drops-here, too, is a continusomewhat the crumbling walls of old theologies. ance of the correspondence, for the parting tears lators of earlier days. Much that they then hailed as the very apotheosis of truth, beauty and sublimity, now lies far behind and beneath them; and

But now a higher style of literature is unfolding from the immertal worlds. The harmonies of heawhatever doth offend, an earnestness and inward ven flood the shores of the outer life. The rhythmic tre of seats, convenient for Guomes and other outsearching would take the place of both carelessness hymns of the angels fan upon the quickened ear. on the part of the skeptic and of the heedless It is no longer the superficus wonder-element, or pressure towards the Spirit-world on the part of the mocking and critical Spirit in Lean that is addressed; the intuitional faculties are alrealed to; verdure; they have not yet awakened from their and like the Patriarch of old, man is called upon winter slumbers, with the exception of the "red the mountain to wrestle with the angel of Goa In the Healing of the Nations, a voice like that which called to ancient Job, seems to say to each, "Gird up thy loins now like a man; for I will demand of thee, and answer thou me." And yet the volume is conceived in a spirit of the kindliest sympathy. It is wisdom mellowed by love and hallowed by heavenly purity. A softly tempered light gleams from the pages, and each aphorism is ike a jewel amid sweet odors.

Many of the purest disclosures from the interior having been published in our cphemeral form, are not now easily accessible to the inquiring mind, but they will soon, I trust, be given to the world in a more permanent form; with others, both in manuscript, and announced as ready, waiting to room, which she held in her hand during the rebe unfolded from the Spirit-world. For the hea- mainder of the conversation, and now she could vens, like a loving bridegroom, are ready to wed listen with safety. She appeared to drink in every the weeping daughter of earth. The Father would word with the same avidity which every one must, wait for thee, O man! Prepare to receive, for the and unnatural position, and who hears, perhaps for store is unbounded. Let Mediums be pure, self- the first time, that there is another read to heaven. sacrificing and obedient; let all hearts be opened all minds prepared; and the very scoffers will be dren were following the dictates of nature, and astonished and gainsayers silenced. Let the true bounding about the boat in their playfulness, they umphant in Paradise in imploring a special divine read, for it was Sunday. The ltttle girl besought blessing, and channels will be opened through, that she might be promised to fetch her doll, "For which will descend streams to make glad the desert you know mother," said she, "I can pretend that it lands accessible to all.

to both friends and opponents as a proof that the mission of Spiritualism is eminently humane, life in a natural manner! which comprehends a vast army of fraternities, Conference reports, we will give such facts under will give it a place in the columns of your valuable interior things is to approach the judgment; and friendly to truth, to culture, and every art that let each prepare himself to obey and live out each adorns and enriches life; inculcating precepts of truth as it is revealed, or he is condemned by it .- | piety and virtue, creating harmonics that fill and The heart must be quickened with love as glowing elevate the Spirit as with the bliss of heaven. and intense as the knowledges of the head are pro- They will live when many vaunted volumes be and dashing into the river, which looks like the praised and quoted by a servile pulpit and a venal great father of mud, rather than the "father of in true wisdom. We should wait for the approach press have been long forgotten. They are not waters." The eastern bank here becomes broken, of the Spiritual world to us, as for death itself, perfect, but the first fruits of a tree which will yet and in some places precipitous; and the trees cautions necessary in approaching the confines of seek to become acquainted with the character of and uninteresting appearance. We arrive at Cairo, S. E. B.

MORE MANIFESTATIONS IN HARTFORD.

Under this heading, the reader will find on the fourth page a second communication from a gentle- of the place appears inevitable, from the lewness man who was present and took a prominent part of its situation. who is especially the Revealator of the New Church in the Circle where these marrels were developed. founded upon charity, as Paul is the champion of The communication although signed "FACT" is the Old founded upon faith or doctrines,—"to try known to come from a clergyman respected alike the Spirits,"-and from the precepts and practice by those who know him, for intelligence and liberof all the writers of the New Testament. The dis- ality. The reader, therefore, may read in full confidence that the tucts are as stated. We hope the next article will give us the writer's philosophy of cognized the authority which might attach to such the phenomena, for although it may not be a finalcommunications; "If an angel or Spirit hath ity in reasoning on the subject, it will tend to call attention to the science of conditions, which forms God!" Let any one take a common concordance so prominent a part of all harmonious Circles. We and read over the passages which he will find enu- hope this will become a more prominent depart-The Spiritualists of this city who have been in merated under the word "Spirit," and he will be ment, for when it is known how to make and preastonished that any one claiming to receive the serve the conditions that enter into the harmonious and now meet at the Stuyvesant Institute in Broad- of Spiritual manifestations. In the Apocrypha of living happily and peacefully in the many other

> This seems obvious to us, since harmony is within us. Let it be developed.

THE DEVIL. The majority of readers will be somewhat surprized to learn the change that has come to the character and conduct of this notorious individual for while theologians generally find it difficult to conceive of him other than "as a roaring lion, seeking whom he may devour," and Byron who had large power of invention, found it more difficult still to make him talk like a clergyman upon the very acceptable at the Conferences, as they tend to appendix to "The Healing of the Nations," from D.) within the bonds of Spiritual politeness, many of the religious, i. c. theological world, since the advent of Spiritualism, have corrected these misconceptions of character by information like the following, which we clip from the Genesee Evangel-

> It is evident Lucifer has not neglected the imlowing be true.

That a few individuals appear less fair and hopeful and Churches, pretends to be the author of many inventions, and is making much noise about progression in knowledge and love. In this way he is leading the human

[For the Christian Spiritualist.]

New Orleans, April 25, 1855. DEAR BROTHER-I send you a rambling account by the disclosures from the Spirit-world. If it of a trip down the river, and will from time to were proper to bear testimony from my own expe- time send you a leaf from my diary during my stay wisdom; the mother's heart its fount of love. But rience, I could affirm that the truths of the Divine of two or three weeks in New Orleans. Should Unfolding have been to me as manna in the desert you consider it worthy an insertion in your paper, F. C. Hyer.

> STEAMER "HENRY CHOUTEAU,) April 14, 1855.

There is a correspondence between the clouds

Flowing river, flowing river, Joyously ye glide, Bearing hearts that ache with sadness Bounding hearts that dance with gladness, Buoyant on thy rolling tide. The scenery here, (about three or four hours

sail from St. Louis,) is extremely picturesque. The bluffs are lofty and precipitous, and their rough sides assume all sorts of grotesque forms as we seems to stand in giant form; presently the lofty turrets of a castle, grim with the wear and tear of ages, greets the eye; even the loop-holes are perceptible on their rough sides. Then a mighty pulpit, fit only for the oratory of the presiding genii of the place, and the surrounding amphithealandish beings, with which the fancy's vagaries would people such a spot. The genial touch of spring as yet has failed to clothe the trees with bud," a beautiful flowering shrub, with delicate pine flowers, that like the loving glance of an angel's ege upon the gropers in earthly darkness, having assumed the beautiful floral vesture of Spring, looks lovingly upon the surrounding drea-

As Mrs. R. and myself were conversing upon the subject of Spiritualism, I was somewhat diverted with the effect produced upon a lady, a passenger on board our boat. She listened with apparent eagerness, and with seeming unconsciousness to herself, drew her chair nearer to where we were sitting; her countenance presently showed that she was startled, but expressed no abatement of interest. She hastily procured a Bible from her state-

This morning, April 15, (Sunday,) as her chilwere peremptorily commanded to sit down and is a real baby." This appeared to me to be the But there are now three works, whose Spiritual best criticism which could be offered upon the origin is amply attested, which we would present whole system of pretension. When will men and women learn to reason and act upon the realities of

The sky is still hung with clouds, and with the

exception of occasionally a small field of grain, every thing appears of an ashen gray. The tributary streams, swollen by the rain, come roaring bear nobler burdens. They are the prelude to assume a faint shadowing forth of promised vermightier and more harmonious strains. Yet as dure, and the pretty white cottages surrounded by they are, as they could be given in this transition an attempt at ornamental cultivation, which occato a better age, we recommend them to all sincere | sionally greets the eye, give life and beauty to the inquirers after Spiritual truth; to those also who scene. As we pass on, the scenery assumes a flat that Unfolding now being made to man through and as the town presents itself behind the embankprepared and chosen Media. These works are the ment, which is now raised fifteen or twenty feet EPIC OF THE STARRY HEAVENS, the Lyric of the labove the level of the river, one feels as if it must MORNING LAND, and THE HEALING OF THE NATIONS. be a most uncertain place of residence. But I suppose that the skill and industry of man will soon render it the place of importance, which its situation at the confluence of two large rivers would warrant. Without these artificial means, the fate

> Monday morning, 16th.—The trees upon the low banks of our widened river have assumed a slight appearance of verdure upon their own account, beside which, (like the human family, under similar circumstances,) they have borrowed a fair show et rich green from the Parisite Misseltoe, which sustains itself upon the life of the tree. The glorious sun this morning presides over a cloudless sky; the earth seems invigorated and refreshed by the recent rain and the present sunshine, and the air, although somewhat cool for the season, comes from the "sweet southwest," and is genial and balmy, invigorating the system, which the clouds and heaviness of the past two or three days have rendered languid and depressed, at which I greatly rejoice, as it puts me in a condition to commune with interior friends:-

On the glittering sunbeams dancing. Come sweet harmonies of heaven, And on each crested wavelet glancing, Beauty to the soul is given. And that love-lit eyes are beaming

On our earthly pathway drear, To a voice of tender seeming. Speaks in accents soft and clear, My enraptured sense enchanted, Lists the universal sound,

That each nook and corner baunted Of earth's consecrated ground, The music of the burstling leaf buds Borne on zephyrs' lightest wing.

The sunshine which in radiant gold floods Makes all nature gaily sing.

Load proclaims that love's pure essence Permeates all things of earth. And manifest in angels presence. Accelerates interior birth.

FRANCES E. HYPS. [To be continued.]

Spiritualism at Mount Vernon- Considerable excitement has been created so Mount Vernon on provements of the nineteenth century, if the fol- the subject of Spiritual Manifestations arising from a debate at the Lyceam on the question: "Has brain. He says:—

"Another time the semblance of a man was met and speaking, and a thousand other performances; working inquiries, in the neighborhood of his late residence, he being the the time are proceedings are represented to have a few individuals appear less fair and honeful.

"He indeed makes his appearance in his angel form.—
He first manifests himself by rappings, then by writing and speaking, and a thousand other performances; working wonders, curing diseases, and professing a great deal of goodness. He makes a great ery against Christians and of goodness. That a few individuals appear less fair and honeful.

That a few individuals appear less fair and honeful.

That a few individuals appear less fair and honeful.

That a few individuals appear less fair and honeful.

That a few individuals appear less fair and honeful.

The fruits of Spiritual issue are of two like individuals appearance in his angel form.—
He first manifests himself by rappings, then by writing and speaking, and a thousand other performances; working wonders, curing diseases, and professing a great deal of goodness. He makes a great ery against Christians and a flow of goodness. The proceedings are represented to have altogether, the proceedings are represented to have been decidedly rich.— Westchester News.

> Rev. WM. FISHHEUGH will lecture at Verplank Point next Sunday.

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a their golden age sublime. From the Past outblooms the story Of the heaven-descended child. How has wisdom taught the hoary ; How has life was undefiled; And he siew amid the blies, While the stars upon him smiled.

ters written how he anguished. How he loved and how he died, And the sea in darkness languished When its Lord was emerical. And the earthquake shook the Nations While with dying voice he cried.

He departed as a asion Sent to che ethe broken heart, Reascond to Heaven's clystan, yet remains a consolation,-Of our life the better part.

Still our hearts forget their sorrows While they lean upon his love. Still our faith assurance borrows From his face that shines above; tudhis blessed peace thrills in us Like a bosom-nesting dove,

soft our thoughts are ever yearning To be with him and for ave, \$35 our love for Jesus burning. Wing their Spirit flight away, Tere with him in his Eden in the love illumined day

THE OLD IN THE NEW.

Fordstion o'er our cradle bends,-A crooning Beldame, bleared and old.-Betweaves a rhyme of Angel friends And Adam's house of gold

Songs of the earth's fair, virgin prime An ad the maiden in her spring: And legends of its youth sublime

Tabsof carties great, primeval loss

Blend with the young heart's earliest pain ; And in the legend of the cross Our souls grow strong again In Youth and Marden evermore Earthstines to shape her eldest born,

The splenders of her morn. In van we led the past adien; Journal structure and hearts that burn $T_{loc}\Lambda_{2e\infty}$ cone their life renew — The old must vet return

And through their lips to number o'er

[For the Christian Spiritualist.] "WHAT USE IS SPIRITUALISM?"

EMARKABLE CURE THROUGH THE AID OF SPIRITS. I do not feel that I have any right to withhold the following facts from the public at this time, when the skeptical are asking the " use of Spiritual

I suppose they would admit its use if they ald believe, as I do, that the life of my wife was aved by Spirits. But grateful as I am for her re every, I cannot overlook the importance of the act, that here is proof that our dearest friends can help us in cases of physical suffering, and if so, they certainly can aid our Spiritual necessities. For several weeks, Mrs. Gilbert, had been more

erlies affected with cold, causing a cough and some r than the chest, when suddenly she was attacked with billious pleurisy. I was familiar with the discase, and had invariably been successful in treating it. Yet in this instance no remedy seemed to have the desired effect. I had eminent counsel, but still day by day the fever increased-the breathing was more difficult, the pain greater, until we were all satisfied she must soon have relief or nothing would save her. I was in the habit of attending a circle every Friday evening, and went at this time in hopes something might occur that would relieve our anxieties, as Dr. Rush, my wife's father, had communicated with us before. Soon after the circle was organized, Dr. Rush came, and I (Dr. Gilbert) said I was glad to meet him, and had a question on paper which I held in my hand, that I wished he would answer. The Spirit wrote "Ask it audibly e at I will try to moster it."

I then said, " Be so kind as to tell me what will one your daughter, who is very sick."

The medium immediately wrote: "Labor, labor, with all mour strength in the extremities." Soon she continued, " Vall In. W. Hington and you will save her!" and soon added, "but don't touch the ladd." The medium soon wrote: "It may seem strange, but this is your course." I answered that I believed him Cothe extremities, and do nothing to the head; but call Dr. Wellington once for me, dear brother in the Lord, I carnestly desire it. You will never regat it. Tell him I told you to do so."

I asked if the course we were pursuing was a good one, and he said "Partially so." I asked if do generally sick." He continued, "I can impress

Shall I go to-night or in the morning? He wrote, was putting on my coat, the Spirit wrote that I most " walk at In. Wes till be returned home."

I went immediately for Dr. W., of whom, till then, I was an entire stranger, and found that he the fruit of Spiritual reform. was absent, as suggested by Spirit. We repaired Dr. W. said on entering, were, that we must take the wet cloths from the head; that we must always relieve the head by securing a circulation in the extremitie. As there had been no way for him to know what Dr. Rash had communicated, I was encouraged by this agreement in the directions.

and no knowledge of the Water Treatment. And she said she feared it would kill her at once. But the Dr. assured her most positively of its safety for days the was out of danger. The fever yielded Promptly to the treatment, and, without the use of

This result so promptly attained, was wholly the Spirit of Dr. Ru h. But for that, I could not Inve consented to have tried a course o different from that we had been pursuing. Indeed I had, before that, no knowledge that such a person a Dr. Wellington resided in the city. My own soul i Heavenly Father has thus been illustrated.

SAMUEL GILBERT.

[For the Christian Spiritualist.] SKELETON ESSAY.

Aristotle, the first philosopher of antiquity, maintained that even in the terrestrial life of natural things, reason is the ultimate end, for it has been shown that man is the end of earthly objects. retical and practical;" we presume he means that and ignorant. If Spiritualism contains any truths hath encroached upon the Spirit; darkness hath innate ideas are theoretical, and the practical are that can be brought to bear upon the common rederived from a general knowledge of existing ligious opinions of the day, to purify and energize hings. The mind, like a tree, bears two kinds of them, it will do good; but as it now appears before ruit—the golden fruit of knowledge, derived from the world, it is not adapted to effect all the good its birth. This is not idle; it continually reporteth perception and observation, and a general con- advocates seem to be expecting from it. sciousness of means and ends, and also the imperthat fruit, and which precedes it before action

It is more in consonance with correct conclusions to argue that the mind has more divisions even than these, and that it consists of a combina- Edmonds announced, six days rgo, that the box did God say, "Let there be light?" There is but tion of all functions, including Perception, Reason Emotion, Idea, innate and acquired, and these are frequently used, without choice or means, as if sum of 103 cents. Boast less, and do more. You within him and searching among the things without nature had innumerable exceptions to her general sometimes relate some astounding facts at your for the truths of God's creating. laws, and established them unconsciously. Perfect meetings there in New York, respecting the unity of intellect seldom exists in even the individual, owing perhaps to those variety of moods those in the body do something worthy of notice. which come from extraneous influences.

Mind is, in itself, a perfect unity, and those, only touching upon a higher inclination of nature; ualists. the tendency towards the unity of the minds of races of men, clergymen, lawyers, judges, the learned authors in science and literature approximate to this unity of mind, which is producing a perfect unity of races. A different name is given to different occupations, yet each is dependent soul upon its soaring wings, the dispensation stands bestowed upon the wrong doer. within the bounds of suffilment.

If the development of the intellect fulfil a law in consult Nature, how far it is compatible with her Thousands enter a career of ambition with a base is for doing right, not wrong. or capital of intellect only, who fill the world with thought, just as a general fills a citadel with soldiers, enforcing belief and dispensing antagonistic lominion. This was certainly the impulse, accordbrightness of the mind of Lord Byron. A gentler and joy. influence, however, was at work on different occasions, and we feel almost certain that the heart must break, or else abandon itself to expression, the tenant of feeling, that held dominion there.

It is hardly possible to instance poets as an example of this illustration. Their destiny are fering of all kinds, and they are made so essentially to feel what they utter, that they are rather other. Notwithstanding many a poet, perhaps of cally. the highest and truest eminence, must feel his vine mysteries of heaven, to its eternal house.

Another destiny of mind is clearly that of pro- principle of doing good. claiming what is unknown to others: this gives it a mission. Those who saw Christ arise from the agent of imparting to others, and they seem se- principle by which man or angel, whether in the Creator permits folly to exist, surely we are at liblected for the purpose. Their zeal and sympathy it was unknown to others. The poet of inspiration, wrong. like the apostles, only utters to future generations what they are to feel, think and suffer, and what of course must be unknown to them since gression adequate to the transgressor—then if he the fiends. it is uttered in advance.

IS THIS WHOLLY TRUE?

Having had occasion twice or three times to present the name of Jonathan Koons, in connection with the proposition that had been made, and the fruits resulting for his benefit, we felt moved to regret the small sum, that up to that time had been realized. We did not state the full sum sent to friend Koons, because one of the donors wished it to remain private. The sum sent, however. came from three persons, and is very far from what was expected when the proposition was started, for some that promised aid, never gave it. We do not think, however, that the writer of the following, correct, and he wrote again, " Exert all your pacers is either knowing to the world by ability of the Spi ritualists as a body, or just to the general feelings of its members. No doubt there is wealth in the Spiritual ranks; but in the present divided state of philosophic and reltgious opinion among them, there seems to be difficulty attending the idea of effectually courses the veins and arteries of man's centralizing upon one thing, for fear of sectarianism resulting. This, however, will pass away like all His creation. she was dangerous, and he answered, "She is rery all few, when the head and heart are in oneness with the Spirits and ther mission; for Spiritualism is not only an advent of consolation to those who them, through His own creating, He reapeth all His doubted of another and a better life, but a reform That rather put could go now, at once." While I of elissful and benevolent deeds for the sorrowing and suffering in this life. It may take time to harmonize the toro; but we live in the hope that such

The reflections in the following, however, may inamediately to my house, and almost the first words be timely, and productive of immediate reform, where such is called for.

MR. EDITOR: Though not numbering myself among Spiritualists, yet I can feel for suffering humanity, and I herewith enclose a mite for Mr. Koons. to show my sympathy for him, and abhorrence of the baseness that deprived him of his property, Mrs. Gilbert had no expectation of any physician, hoping, likewise, that others may be incited to do largeness and importance become greatly increased,

as I have done. And, will you permit me, in closing, to give a word of exhortation to Spiritualists? What I have and officacy in all similar cases, and expressed his to say is this :- Say less about the elevating, puribelief that in one hour she would be enough refying, reforming power of Spiritualism, or exhibit lieved to sleep. She was immediately put into a more of this power in your lives. You are conwarm bath, and two persons continued to rub her tinually boasting of the power of your new faith as for a long time, while the cold water continued to being a system to supplant the old and popular run, thus gradually reducing the temperature of the theology, and work wonders in the world. Spioth. She was room relieved immediately, and her ritualism, you say, is a reformatory power of treogh was less severe; her pain gradually left her, mendous energy, far surpassing anything the world the numberless bodies which are but the outside and a less than one hour, slept soundly, and in a has ever seen. It will banish sin and misery, and evidence of love and light. Yet man in his wisdom unite all mankind in one common brotherhood. Now, I say, talk less in this strain, or show more any molicine, the has been saved and restored to fruit. Show your faith by your works. I have not a word to say against Spiritualism, as far as it contains truth. But I do think you overrate the owing to my confidence that the advice came from power of Spiritualism, to reform the world, and underrate the popular system of theology for energy in save thy faithful labor in His own harvest, which accomplishing the same work. I believe the Gos- He hath designed for the employment of thy expel of Christ, as held and practised by those who alted powers. God, the cause of all existence, is are called orthodox Christians of the present day, active, and did labor to bring forth from chaos His lies at the foundation of all real reform. At least, own creation. Thy own Spirit must give its actions, doubly gladdened of the result-first, that my wife I have yet to learn that Spiritualism, distinctively thoughts and all, unto which they lead, as His re-

after leaving a wide margin for wordliness, formal- will thou find a broad and barren tract laid before ity, hypocritical profession, &c., &c. I know the thee. This must have the weedy desires and the professors of evangelical religion are no better than rocks' passions removed; the forests of error and they should be; and any well-administered reproof the means of despair removed; and in their places

the fruit of your precious faith. Even that little stern brother, Truth, with Heaven's choicest gar-Ragged School in New York, the child of Spirit- lands. ualism senms to be languishing for support. Judge which hung up at the entrance of the hall where one darkness, and this is the absence of Light. you hold your meetings, was found to contain the Darkness in man's Spirit is, turning from the light wonder-working of Spirits out of the body. Let But those who expect that Spiritualism will produce a higher plane of goodness in human nature who are now exercising their judgment upon the than orthodox Christianity in its purity, will find "unity of the human race," or rather ingeniously themselves mistaken. The best specimens of reli- zled to know who to pray for. See here an exarguing upon the possibility of such a law, are gious character are not yet found among Spirit- tract from a Mussulman's prayer: Yours, very truly,

Vermont, May 4, 1855. CALVIN.

[For the Christian Spiritualist. REDEMPTION! WHAT IS IT?

Doth God forgive? To forgive, implies a wrong preserve the Ottoman empire. to be forgiven-hence a culprit who commits the upon the existence of the other, and with heart in- wrong-and as the righteous need no forgiveness, terpenetrated, whatever be the pursuit, and with and of course receive none—then all forgiveness is

But if all forgiveness is to be bestowed upon the wrong doer, then the greater the wrong, the the great conomy of Nature, it behooves us to greater may be the forgiveness. "Hold, hold?" says some clerical gentleman; "he cannot be forgiven law in its application to others and to society. without repentance." Ah! then evidently the gift

does right receives righteousness as a reward or prey of the Mussulman." result for right-doing. Such is the gift of a clear conscience-hence a holy atmosphere for the however, a calm grandeur and sovereign resignaing to his own confession, that stirred the dazzling soul to bask in, whose administrations are peace tion in this language from a nation threatened in

On the contrary, the culprit receives for his committals of wrong-doing, condemnation, depres-sion, and want of being right, which evidently is the Crusaders far Mahomet and the Mussulman. committals of wrong-doing, condemnation, deprescause of his suffering, and just from the fact that he brings it upon himcelf.

be the cause of his own transgression, let him remove the cause, and the effect will cease,

Now I ask these church worthies to judge in suffered one of his heirs to become a fiend of darkness, whose delight it is to blacken for ever the glory of his Creator? I trow not.

[For the Christian Spiritualist.] GEMS FROM THE "HEALING OF THE NATIONS."

If thou wouldst approach God, be God-like: thy imperfection; thou must imitate His ways, and thus become his true child.

Aspirations are all fervently silent in proportion as they are holy. As the life-blood silently and in Spain, red hair is admired almost to adoration. animal nature, so does the life-blood of God pervade

Deity being, as it were, the embodiment of all refined essences, so pure and perfect that from own enjoyment.

Behold the lilies of the field; they grow among weeds, mingling their roots and their sweetness with the rankness of the neighboring plants, yet is will be the ultimate effect of Spirit ministration, and the lily as sweet as when found in the choicest

Never presume to measure the designs of Deity; t is folly for incomprehension to attempt to measure comprehension.

Strive to fill full thy own measure, and thou will find therein all the happiness thou couldst compre-

When thou comest down into the valley, thou canst scarcely see beyond thy own works; their for the eye is obstructed in its vision. Thus with the world-worshipers, the outside has been seen, heard and felt, and they being able to compel it to suit themselves, will blindly fall down before effect and

It is impossible to force a great tree back into its germ-cause, and so it is with the growing Spirit.

In God lieth all knowledge and its cause; He is the beginning and the cause of beginning. Space hath called this creation; being content with outside evidence, he hath lost sight of the great and still simple truths which the numberless bodies floating in space reveal.

God labored to create thee, and is He not worthy of His hire as well as thou? And what is His hire, is restored, and second, that the blessing of my as such, produces such fruits of love and benevo- compense for its creation. Thy field of action is

God's light is the immeasurable and uncontrollable essence in whose pure depths life findeth its unto its Creator the harmony of His creation. Light E. Valentine, at the office of the Christian Spi-What, let me ask, is doing more than the Chris- and Love, the intelligent eye and kind heart of God, ishable essence of principle, which is the germs of tians of the old stamp, which can be put down as twin sisters in holiness, decorate the brow of their

If darkness can furnish pleasure and life, why

A lady writing from England to the New York Tribune, says:—

"To-day the English are fasting and praying for the success of their arms in the East. I am puz-

"Great God! we conjure thee by the sacred verses of the Koran and the celestial lishts of Ma-

"Great God! we conjure by the merit of the prophets and all those who have gone before us, "Great God! admit not to the number of the

elect the enemies of the holy religion. "Great God! deliver the country from the presence of infidels.

"Great God! give their goods and lands to the Mussulman.

"Great God! render their wives widows. "Great God! render their children orphans.

"Great God! give their flesh to lions. "Great God! we conjure thee by the merit of

Such is my prevailing sentiment, that he that our Saviour Mahomet, let the infidels become the

It is difficult to say amen to all this. There is, in life and independence by an Autocrat. How the times are shanged! St. Louis might have

LAUGH WHEN YOU CAN .- That's the true secre "But," says the objector, "what has this to do of happiness. Always laugh when you can.almost invariably frightfully identified with suf- with God's economy of redeeming the world?" It Never put on a sour face and decline the opportuhas very much to do with it. It shows that man nity. Honest, hearty laughter keeps wrinkles has to shun the fires of the Hades, as simply and from the face, cares from the mind, and gray hairs to be looked upon through this medium than any as naturally as he shuns the natural fire physi-from the head. It is an evidence of a good heart, for he cannot be wholly depraved who can really "But," says the objector, "how are we to be and heartily laugh. Some men have a grin like a inspiration ascend and blend with the ever-living redeemed?" Simply by being developed in the hyena's, and such are to be avoided. But the man Spirit of the Universe through that path of the soul moral likeness of Deity; thus learning that right- who has no perception of the ludicrous is to be that winds upward, from star to star, amidst the di-cousness always results right, and a right practice pitied. At the feast of life, he is confined to the cannot result otherwise than beneficial. Then to dry bones, while all the fat and marrow go to the There is no bond or link between the house of clay the law let us appeal for the profit, and to the laughers. The humorist enjoys life. For every and the spark that light it. This is the spell that cause for the effect; for as we understand these, care he has an antidote, for every obstacle an allemakes Poetry the mistress of the world—none clamor will cease, confidence be restored, and all viation. A keen and appreciative sense of the lusee the possibility of redemption, in the Christ dicrous is a real blessing to a man; it eases the rough way of life, and is of eminent advantages in "But," says the objector, "there is such a thing many ways. And then there is so much that is as eternal punishment taught in the Bible." Yes; ridiculous in the world, it would be a pity if there dead, before their immediate gaze, became the but eternal punishment is the entity or great were nobody to laugh at it! If the beneficent Spirit or natural world, must suffer for wrong if he erty to enjoy it! Some get angry at the foibles of was vivified by what they personally beheld, yet does wrong; for the wrong-doer produces his own others, when they would do better to laugh at them. In short, always laugh when you can, but Therefore, the principle is eternal; but the suf- be sure to laugh good naturally. The bitter laugh fering adequate to the transgression, and the trans- of the scoffer is sardonic and it should be left to

> the nations who were the most polished, the most regard to those things, and see if this salvation and civilized, and the most skilful in the fine arts religion does not look more reasonable; or is it were passionately fond of red hair. The Gauls, possible that God has out-generaled himself, and the ancestors of the modern French, had the same preference, though that color is now held in disrepute by their descendants, who like black hair. A taste for red hair, however, still exists in extensive regions. The Turks, for example, are fond of women who have red hair, while the modern Persians have a strong aversion to it. The inhabitants of Tripoli, who probably learned it irom the Turks, give their hair a red tinge by the aid of Vermilion. Father being perfection, cannot change to suit thy The women of Scinde and Decan are fond of dye. ing their hair red and yellow, as the Romans did, in imitation of German hair. There is among Europeans generally a strong dislike to red hair: but

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In order to obtain a delineation of character of any one, nothing more is required than to possess a specimen of their handwriting, (it may be a letter, note or any other decument.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let i, be carefully sealed up, put into an outer envelop, and directed to Dr. CHASE, concer of Greene and Seventeenth-street, Philadelphia; which may be delivered personally, or sent throladelphia; which may be delivered personally, or sent throladelphia; which may be delivered personally, or sent throladelphia; which may be delivered personally, and the sentence of the parallel of the property of the country, at any distance, should write by mail, post-taid conforming to the distance.

hould write by mail, post-paid, conforming to the directions

Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be enclosed in an envelop when the patient cannot attend person-

MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paris member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and visitors. LAROY SUNDERLAND, OCCLIST,

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Remedies for Opthalmic Affections, Dim, Weak and Defective Vision. Perfectly safe and reliable in all diseases of the
EYE and its appendages, of whatever kind, and from whatsever
cause. They have restored multitudes (some from total blin dness) cured persons born blind; cured blindness of fifty years,
and one patient was 108 years old! Can be sent by mail.

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DR. RICARDO

Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street near 3d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trust with full confidence in Dr. Ricardo as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steele Director of the Harlem Academy.

5

REMOVAL.

MRS. ANN LEAH BROWN, of the Fox family, will remove on the 1st of May from No. 64 East Fitteenth-street, to No. 1 Ludlow Place, corner of Houston and Sullivan streets. Public Circles every Tuesday and Wednesday evenings, commencing at 8 o'clock.

Private Circles every day and evening, except as above, may be engaged by parties for private investigations.

From the Christian Inquirer. Versified from Tholuck's Translation out of the Persian BY. J. F. C.

- 1. In heavy sleep the Caliph lay, When some one called, "Arise and pray!
- 2. The angry Caliph cried, "Who dare Rebuke his king for slighted prayer?"
- 3. Then, from the corner of the room.

 A voice cut sharply through the gloom— 4] "My name is Satan. Rise! obey Mohammed's law Awake and pra
- ummed's law : Awake, and pray.' 5. "The words are good," the Caliph said.
- " But their intent I somewhat dread, 6. For matters cannot well be worse.

 Than when the thief says—' Guard your purse
- 7. I cannot trust your counsel, friend. It surely hides some wicked end.
- S. Said Satan-" Near the Throne of God,
- In ages past, we devils trod; 9. Angels of light, to us 't was given To guide each wandering foot to Heaven;
- 10. Not wholly lost is that first love, Nor those pure tastes we knew above.
- 11. Roaming across a continent, The Tartar moves his shifting tent:
- 12. But never quite forzets the day,
- 2So we, once bathed in love divine, Recall the taste of that rich wine
- 14. God's finger rested on my brow-That magic touch I feel it now '
- 15. I fell, 't is true—Oh, ask not why!
 For still to God I turn my eye;
- 16. It was a chance by which I fell; other takes me back from Hell.
- 17. 'Twas but my envy of mankind,
- 18. Jealous of men, I could not bear
- 19. But yet God's table open stand, His guests flock in from every land.
- 20. Some kind act toward the race of men May tess us into Heaven again
- 21. A game of chess is all we see-And God the player, pieces we,
- 22. White, black—queen, pawn—'t is all the same. For on both sides He plays the same.
- 23. Moved to and fro, from good to ill,
- 24. The Caliph said: "If this be so I know not; but thy guile I know
- 25. For how can I thy words believe When even God thou didst deceive.
- 27. " Not so, said Satan; "I serve God,
- His angel now, and now his rod. 28. In tempting, I both bless and curse, Make good men better, bad men worse
- 29. Good coin is mixed with bad, my brother. I but distinguish one from the other.
- 30. "Granted"—the Caliph said—"but still You never tempt to good, but ill.
- 31. Tell then the truth, for well I know
- 32. Loud laughed the field, "You know me well,
- eretore my purpose I will tell. 33. If you had missed your prayer, I knew A swift repentance would ensue.
- 34. And such repentance would have been A good, outweighing far the sin.
- 35. I chose this humbleness divine, Born out of fault, should not be thine;
- 36. Preferring prayers, elate with pride. To sin, with penitence allied

WHILE 'TIS DAY TIME LET US WORK.

Every mortal has his mission In this world of active strife. Whether in a high resition Or a lowly walk in life

He it is, who now fulfilling
Every duty day by day,
Shows the mind and Spirit willing To perform its onward way.

Life's a bark upon the ocean, Tossed and rocked by every gale; Now scuds on with speedy mo Now with rent and tattered sail, Life's a bright and sunny morning

With some light, refreshing showers

Followed by dark, cloudy warning Of the storm that o'er us lovers Man in contact with his kind. Death is but the bond unbindin

Life's the pitcher at the fountain Where immortal rills descending Tis the frazile wheel surmounting Cisterns where pure waters blend.

Life's the day for deed and action, He who works with satisfaction Works while yet the hour is light.

Forward then! the day is waning, Westward sinks the setting sun! Onward! on! without complaining, Work while yet it may be done.

[From Dream Landand Ghost Land.]

THE SPIRIT BODY ... WHAT IS IT? Amongst the established jests on the subject of

ter, except the ignorance or want of reflection of the spectrum passed by; whence it is easy to conthe jesters. Spirit must be where its thoughts and affections was not gradatin, or by steps or moving of the feet,

thoughts and affections are, although our solid bo- as a boat down a river, which punctually answers that walls or doors, or material obstacles of any tion of these lemures. This ocular evidence clearkind, could exclude a Spirit, any more than they ly convinced, but withal strangely affrighted the can exclude our thoughts.

For we know that there is a law discovered by apparition. Dalton, that two masses of gaseous matter cannot " "The next morning, being Thursday, I went remain in contact, but they will immediately proceed to diffuse themselves into one another; and hour's space in meditation and prayer in the field accordingly, it may be advanced, that a gaseous adjoining. Soon after five I stepped over the stile corporeity in the atmosphere is an impossibility, into the haunted field, and had not gone above because it could not retain its form, but would ine- thirty or forty yards, when the ghost appeared at vitably be dissolved away and blend with the sur- the further stile. I spoke to it in some short senrounding air. But precisely the same objection tences, in a loud voice, whereupon it approached lity of any one of the party from touching it unmight be made by a chemist to the possibility of me but slowly, and when I came near, moved not. our fleshly bodies retaining their integrity and I spoke again, and it answered me in a voice neithcompactness; for the human body, taken as a er audible nor very intelligible. I was not in the whole, is known to be an impossible chemical com-least terrified, and therefore persisted until it spoke and no sooner is life withdrawn from it than it could not be finished at this time. Whereupon, crumbles into putresence; and it is undeniable, the same evening, an hour after sunset, it met me chanical phenomenon, but for the vitality which each side it quietly vanished, and neither doth apwe are entitled to suppose may uphold it. But just pear now, nor hath appeared since, nor ever will as the state or condition of organization protects more to any man's disturbance. The discourse in the fleshly body from the natural re-actions which the morning lasted about a quarter of an hour. would destroy it, so may an analogous condition of "These things are true, and I know them to be

it is gone—it has vanished.

"For those who prefer the other hypothesis,namely, that there is no outstanding shape at all, and mysterious part of philosophy and religion other. But nothing could be seen! If requested to see the whole of it. It extended no farther than works of art, if got up for the occasion, must be but that the will of the Spirit, acting on the con- namely, the communication between Spirits and to touch, for instance, the right shoulder, the hand the wrist. With a feeling of curiosity natural unitary instance, the right shoulder, the hand the wrist. With a feeling of curiosity natural unitary instance, the right shoulder, the hand the wrist. but that the will of the Spirit, acting on the connamely, the communication between Spirits and to touch, for instance, the right shoulder, the name the wrist. With a needing of curious and needed would unexpectedly respond by touching the left; der the circumstances, I brought my face close to circle, and the capture members of the circle, and the capture members of the name that the will of the spirit, acting on the communication between Spirits and to touch, for instance, the right should unexpectedly respond by touching the left; der the circumstances, I brought my face close to circle, and the capture members of the name are thing about or if asked to touch the left. structive imagination of the seer, enables him to men, not one scholar in ten thousand, thoughouter would be touched seem, and the exhibitions are entirely gratuitous, and are accompanied by the hospitalities which conceive the form, as the Spirit itself conceives of wise of excenent learning, knows any timing about of it and of the one asking would be touched—seem—in so doing, probably destroyed the electric or magentlementary accustomed to their invited the becoming visible will depend merely on a simi- that which otherwise might be of incomparable ingly with a view to indicate in the clearest man- gnetic influence by which it was working; for the Suests. lar act of will."

There is a remarkable Cornish tale, which may concludes the county historian, the editor forbears was separate from the mind of any of the party. be read in Hitchin's "History of Cornwall." The to make any comment." scene of the event was a place called Botaden, or Botathen, in the parish of South Petherwin, near reader say? All the cases we have cited, and ing upwards, finally took him by the hand; but, Launceston; and the account is given by the Rev. many more, which might be cited, have the stamp although this was in a pretty good light, (a little John Ruddle, master of the Grammar School of of authenticity upon them; if they are not to be below the edge of the table,) no trace of the hand written just as the pencil dropped. This writing leaving to our readers the task of framing marvels Launceston, and one of the prebendaries of Exe- believed, what is to be done with all history?— that was palpably touching mine could be seen.

ter, and vicar of Alternon. "Young Mr. Bligh, a lad of bright parts, and observing the change without being able to discover the cause, attributed his behavior to laziness, which they suspected he was ashamed to avow.-He was, however, induced to inform his brother, after some time, that in a field through which he passed to and from school,"-Launceston school. of which I said that Mr. Ruddle was head master, -"he was inveriably met by the apparition of a woman, whom he personally knew while living, and who had been dead about eight years."-Young Bligh is said to have been at this time about sixteen. "Ridicule, threats, and persuasions were appearance. It was in a field called Higher Broomfield. The apparition, he said, appeared dressed in female attire, met him two or three times while he passed through the field, glided hastily by him, but never spoke. He had thus been occasionally met about two months before he took any particular notice of it; at length, the appearance became more frequent, meeting him both morning and evening, but always in the same field, yet invariably moving out of the path when it came close to him. He often spoke, but could never get any reply. To avoid this unwelcome visitor he forsook the field, and want to school and returned from it through a lane, in which place, between the quarry-park and nursery, it always met him. Unable lic notice was given, the hall was filled with an auto disbelieve the evidence of his own senses, or obtain credit with any of his own family, he

the place. "'I arose, says this clergyman, 'next morning, and went with him. The field to which he led me I guessed to be about twenty acres, in an open country, and about three furlongs from any house. We went into the field, and had not gone a third part before the spectrum, in the shape of a woman, which he had described before (so far as the suddenness of its appearance and transition would permit me to discover,) passed by. I was a little surprised at it; and though I had taken a firm resolution to speak to it, I had not the power; yet I took care not to show any fear to my pupil and guide; and therefore, telling him that I was satisfied of the truth of his statement, we walked to the end of the field, and returned; nor did the ghost meet us that time but once.

prevailed upon Mr. Ruddle to accompany him to

"On the 27th July, 1665, I went to the hauntthe stile just before us, and moved with such rapisteps it passed by. I immediately turned my head, and ran after it, with the young man by my side. In the first place, as I have before observed, a the apparition. Secondly, the motion of the spectre old gentleman and his wife. They well knew this

ses all deceive me about their proper objects, and by Thus supposing this aeriform body to be a per-that persuasion deprive myself of the strongest inmay subsist and retain its integrity, and it would and will assert that the things contained in this ed in the former article. be as reasonable to hope to exclude the electric paper are true. As for the manner of my pro-

and practice obtain belief.

Mrs. Crowe's "Night-side of Nature" is a perfect A guitar, of a size and weight somewhat un- the reality of the fact. That it was produced by of no common attainments, became on a sudden illusionary? but the facts we shall presently pre- hope of getting some mucic from the Spirits. I affirm. pensive, dejected, and melancholy. His friends, sent may perhaps serve in some measure to give placed also a quire of letter paper and a pencil upan explication to these mysteries: at any rate may on the instrument, that they might, if able and so each one present. I felt of it minutely. It was with the following paragraphs in a notice of Kings. serve to show that when we have been arguing up- disposed, give us a sample of writing without mordisposed, give us a sample of writing without mortaning arguing in ignorance of certain phenomena of nature which have since been revealed, and certain laws of nature, which, although occult still thrill us from time to time with the evidence of their existence. In the light of many of the facts we have quoted, how like special pleading aptack.

Serve to show that when we have been arguing upton the impossibility of such apparitions, we were again seated and elsewhere.)

As soon as we were again seated and quiet, the guitar was sounded, and then played upon, evidently by real, substantial fingers, for the touches on their existence. In the light of many of the facts we have quoted, how like special pleading aptacks are strong and distinct. Presently the strings were strong and distinct. Presently the quire of paper was thrown from the instrument of the argument against them; but if the contraction of the state of society is tall hands. (both of these performances have been with sample of with was soft and slightly warm. It all hands. (both of these performances have been with sample of with was soft and slightly warm. It all hands. (both of these performances have been with sample of with was soft and slightly warm. It all hands. (both of these performances have been with sample of with was soft and slightly warm. It all hands. (both of these performances have been with sample of society is all hands. (both of these tare of society is all hands. (both of these performances have been with sample of with was soft and slightly warm. It all hands (loth despects to the latent of society is all hands. (both of the state of society is the perfect; and it was soft and slightly warm. It all hands (loth despects to the latent of with sample of with was soft and slightly warm.

In Hypatia professes to be a sketch of the state of society is all thands (loth despect) society i an aversion to school, or to some other motive, on the impossibility of such apparitions, we were tal hands. (both of these performances have been them well known tales—some of them the tales of louder than before. Next, the guitar, large and offer. our days of boyhood, he may be certain, that ex- heavy as it was, was dragged out from its place and alike used in vain by the family to induce him to traordinary as they are, there is not one which may carried away to a door, a distance of five feet from not be matched or transcended from the relations the table, and there the music recommenced, municated the time, manner, and frequency of this men who have devoted themselves to analyse the done while the party sat quietly at the table. At connection of things seen, with things unseen.

[To be continued.]

New Religious Society in Chelsea, Mass.— The Spirtinalists in Chelsea have united for Sabbath meetings, commencing on the 11th. This movement takes with it a large portion of the Unilerian society, including its pastor, Rev. Henry J. | manifestations went on. Hudson, and many of its most influential members; together with others from the Orthodox, Baptist and Methodist ranks. The meeting last Sabbath was held in Guild's Hall, a place in which several of the religious societies in Chelsea, met in the early days of their orgunization. Though no pubdience of between two and three hundred, and the greatest interest was manifested by a liberal subscription, and a desire, rather freely expressed, for a larger place of assembly. Mr. Hudson is an eloquent and truthful preacher. His discourses are well written, well delivered, and are characterized by an undeviating adherence to truth, a spirit of progression, and the utmost liberality, both for himself and others, willingly resting the truth on its own basis, and thinking, with an old writer, that, "he who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave." -Doston Herald.

MORE DEMONSTRATIONS AT HARTFORD.

THE SPIRITS-ASTOUNDING FACTS.

MR. EDITOR: Before proceeding to narrate the incidents proposed to be made the subject of this article, it is proper to say a word respecting the former communication which has been given to the public under this caption. The effect which that ed field by myself, and walked the breadth of it publication has produced was not unexpecced. It without any encounter. I then returned, and took has excited an unusual degree of interest, and, on the other walk, and then the spectre appeared to the part of some, a good deal of skepticism as to when the young gentleman was with me. It ap- people who have witnessed similar things, or facts medium remarked that all this transcended anypeared to move swifter than before, and seemed to analogous, if less striking, find no dificulty in bedetermined with myself aforehand. On the even. I lity, anything known in their own experience. them our going to the place next morning. We of Spirit-manifestation which is comprehended unthe ghost made its appearance. It then came over fancies born of magnetism or psychology. The objection was also brought against those assertions, dity, that by the time we had gone six or seven that they were not authenticated—that a narration so intrinsically improbable needed the vouchers of known and trustworthy names, and neither could We saw it pass over the stile by which we entered, nor should be believed on the strength of a merely one; but I think, if we examine this question, we pearance. First, a spaniel dog, which had followed there are no "miracles" in the supernatural sense, shall find that there is nothing comical in the mat- the company unregarded, barked, and ran away as and that those things which have been regarded as the table (over his head towards the medium, appeared, upon the end opposite to the one he held such, were the ordered effects of natural and include that it was not our fear or fancy which made evitable laws, whose general operations can never head! Being close to it during this performance, be interrupted or suspended. For the benefit of I watched it narrowly by the aid of the fire-light. you, Mr. Editor, the names of those who witnessed used; it was not, in fact, six inches above my head, are your mere doubters by profession; an unprofitable class.

The following occurrences transpired in this city, But then, there is the visible body of the Spirit woman, Dorothy Durant, in her lifetime, were at on the evening of the 14th ultimo. A small party cloth and place it upon the table, the unseen pre- air as it had been while on the floor! sences would manifest themselves by lifting up the

an act of will, the same act of will, which is a vital to content myself with the assurance of the thing touched one of the party; then drew back and again only shaded by one of the circle who was sitting the evening.

force, will preserve it entire, till the will being with- rather than be at the unprofitable trouble to per- reached out and touched another. Different parts between the paper on the table and the fire. The Are all ghost stories incredible? What can the writer at first on the knee, and gradually advanc-

this juncture, in order to see the performance going on at that distance, the writer leaned forward towards it, and in so doing, accidentally extinguished the lamp on the table, but as a good light was reflected upon all of us from a grate of glowing coals directly in front of the party, it was decided not to break the circle to relight the lamp, and the

While we sat thus, the guitar, at a distance of five or six feet from the party, was played upon ex- heard, in the private dwelling of a gentleman of this quisitely, and for several minutes, by some power this city, and in the presence of intimate personal other than that of any one bodily there present.— friends, a few evenings ago. That trick or collusion The instrument was partially in shadow, and the hand that swept its strings could not be distinctly the community, and many of them personally unseen; but the music was surpassingly beautiful. - known to each other - is in the highest degree im-It was of a character entirely new to those who lis- probable; and even had any members of the party tened, and was sweeter, softer, and more harmo- been disposed to practice imposition, it is difficult nious than anything I have ever heard. Portions of it were filled with a certain soft and wild melo- for the purpose of explaining what, to us, is inexdy that seemed the echo of other music far away, plicable, but will merely state a few facts, leaving and for the exquisite softness of which there are no our readers to draw their own conclusions. words. It was of that

---- Music that softer falls Than petals from blown roses on the grass, Or night dews on still waters between walls Of shadowy granite in a gleaming pass."

Anon it changed, and rose to a "full orb" of strong, tempestuous melody, filling the house with its sounds. It was heard by a lady residing in another part of the house, who inquired about it the next day, thus proving the strength and the reality we took our seats, side by side, at the tables, with of this immortal music.

strike on oll the chords at once?" Ans. (by responses on the strings)-"Yes,"-and this was ac-

tually done. The guitar was then removed to a corner of the room, still further off; and as soon as all were again seated, it was again played upon, at that dis-It was suggested to him that this would be useless, | DJ just below its centre.

Reaching up, I grasped the instrument firmly in both hands and held it above my head, requesting -what is that? and how does it retain its shape? her burial, and now plainly saw her features in this were seated with D. D. Hume, who is probably at the same time that the one who had been perrit manifestations of a physical or tangible order. the strings were touched as if by human fingers, and tures placed in them, and drawn to the surface, and in speculative thought, our remotest ancestors It was intimated that if we would procure a table the guitar was played as well while thus held in the one of them, containing some eight pages of manu-The quire of paper before spoken of was taken not

we placed it upon the table, put the lamp upon it, table, as I can affirm, without the aid of a human porting to come from a defunct English actor and the most signal—locomotion and the transmissional labels. lity of any one of the party from touching it unless by stretching forward; and the slightest movement of the kind by any one present would have been instantly detected. In a moment more the been instantly detected. In a moment more the touch it. This was done slowly and deliberately, ing it, a very clever oil painting, signed "William first six thousand years did nothing, or next to whole, is known to be an impossible chemical compound, except for the vitality which upholds it; again, and gave me satisfaction: but the work and no sooner is life withdrawn from it than it could not be fairly and clearly the hand that had hold of it. It was produced by any artist a very clever in the side op- and this time at least I was permitted to see plain- light of the work pronounced by any artist a very clever intended. Its six thousand years did nothing, or next to had hold of it. It was produced by any artist a very clever intended in the light of the limits of possible achievement in this direction. lamp. It presented the appearance of something evidently a lady's hand—very thin, very pale, and the art of the great caricaturist, and a well-known tion; for no one imagines that any greater species under it, for it moved about under the cloth, going remarkably attenuated. The conformation of this over." Three small sections in water colors then attenuated that it was "Hogarth all lateral and the conformation of this over." that the aeriform body would be an impossible mechanical phenomenon. but for the vitality which Presently it reached out, lifting the sides of the cloth, towards each one present, in succession. In apart. The extreme pallor of the entire hand was presented to be set wide rough, fill to our lot. It is now in our possession, transmitted orders to their Generals and Admirals, and is a very pretty little affair, but not a "Games, transmitted orders to their Generals and Admirals, borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough, "upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough, "upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough, "upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated borough," upper pretty little affair, but not a "Games, the old wooden telegraph was irrelated by the old wood this manner, the force, or substance, (for it was a also remarkable. But perhaps the most noticeable substantial thing, resembling a hand,) reached out thing about it was the shape of the fingers, which substantial thing, resembling a hand,) reached out thing about it was the shape of the fingers, which intelligence could be converted had remainstant. this manner, the force, or substance, (for it was a also remarkable. But perhaps the most noticeable borough," unless he has altered his style very malary and made a certain though a partial and a slight would destroy it, so may an analogous condition of organization protect a Spiritual ethereal body from the destructive influence of the mutual inter-diffusion of gases.

"These things are true, and I know them to be stationary at the company. It felt, through the deliveries at this junction and shock hands with the company. It felt, through the conserved had remainstance and shock hands with the company. It felt, through the deliveries at this junction and shock hands with the company. It felt, through the destructive influence of the mutual inter-diffusion of gases.

"These things are true, and I know them to be stationary at the conserved had remainstance and shock hands with the company. It felt, through the destructive influence of the mutual inter-diffusion or at the cloth, like a hand; but on retaining it for a closer usually pointed at the ends; they tapered rapidly and dropped from the edition to their length and dropped from the cloth, like a hand; but on retaining it for a closer usually pointed at the cloth, like a hand; but on retaining it for a closer usually pointed at the cloth, like a hand; but on retaining it for a closer and until I be persuaded that my sen.

In 1850, the cloth and shock hands with the company. It felt, through the cloth, like a hand; but on retaining it for a closer and until I be persuaded that my sen.

In 1850, the cloth and shock hands with the company. It felt, through the cloth, like a hand; but on retaining it for a closer and until I be persuaded that my sen.

In 1850, the cloth and shock hands with the company. It felt, through the cloth, like a hand; but on retaining it for a closer and until I be persuaded that my sen.

In 1850, the cloth and shock hands with the company. It felt, through the cloth, like a hand; because the cloth and shock hands with the company. It felt, through the cloth, like a hand; because the cloth and shock hands with the company. It felt, through the cloth, like a hand; because the cloth and shock hands with the company. It felt, through the was rapidly lost. In its nature and composition it roused from the lower knuckles to the wrist, where to be in roused from the lower knuckles to the wrist, where to be in roused from the invisibles. The invisibles for some or the invisibles for some or the invisibles for some or the invisibles. Thus supposing this aeriform body to be a permanent appurtenance of the Spirit, we see how it may subsist and retain its integrity, and it may subsist and retain its integrity, and it may subsist and retain its integrity. ments holding the paper upon the edge of the table. were merged in a single word. Soon after this, the thing (whatever it was) It suddenly disappeared, and in a moment the penfluid by walls or doors as to exclude by them this ceeding, I have no cause to be ashamed of it. I again lifted up the table cloth, moving apparently cil was thrown from some quarter, and fell upon the contrary, the shape can justify it to men of good principles discretion. If, on the contrary, the shape can justify it to men of good principles discretion and in a moment the pensubtle, fluent form. If, on the contrary, the shape can justify it to men of good principles discretion and in a moment the pensubtle, fluent form. If, on the contrary, the shape can justify it to men of good principles discretion and in a moment the pensubtle, fluent form. If, on the contrary, the shape can justify it to men of good principles discretion and in a moment the pensubtle, fluent form. If, on the contrary, the shape can justify it to men of good principles discretion and a moment the pensubtle, fluent form. If, on the contrary, the shape can justify it to men of good principles discretion and a moment the pensubtle, fluent form. If, on the contrary, the shape can justify it to men of good principles discretion and a moment the pensubtle, fluent form. If you have a contrary the shape can justify it to men of good principles discretion and the pensubtle, fluent form. If you have a contrary the shape can justify it to men of good principles discretion and the pensubtle, fluent form. If you have a contrary the shape can justify it to men of good principles discretion and the pensubtle, fluent form is the careful pensubtle, fluent form i

ment the will or thought of the Spirit is elsewhere, what difficulty relations of so uncommon a nature the hand—if it was a hand—left its protection of full view, so that it could not have been one of the that which otherwise might be of incomparable benefit to mankind.' On this strange revelation, benefit to mankind.' On this strange revelation, was separate from the mind of any of the party. In great the party in great influence by which we saw, and a still greater number, infinitely more astounding, which we saw, and a still greater number, infinitely more astounding, which we saw, and a still greater number, infinitely ing was afterwards examined, and proved to be more astounding, which we saw, and a still greater number, infinitely remarks the provided for the party. The invisible agency thus operating touched the the name, in her own proper handwriting, of a relative by two of our personal friends who had visited the tire and intimate lady friend of one in the circle, circle before; but we profur to rest here. Probably, who passed away some years since. Other marks were also made, and the word "Dear" had been have, therefore, merely stated a few sample facts, has been preserved, and remains as an evidence of to account for them. repertory of such tales. Can they all be false or usual, had been placed beneath the table, in the no hand of any one bodily in that room I know and

The hand afterwards came and shook hands with tolerably well and symmetrically made, though not ley's admirable work, "Hypatia."

the reader has sneeringly read these-many of four feet, when the music was again produced essential particular from the one I had proposed to

Hartford, April 4, 1855.

*The writer has since been shown a daguerreotype, taken dismiss these absurd ideas. Mr. Ruddle was however sent for, to whom the lad ingeniously comof modern magnetism, and the explorations of the
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> [From the New York Weekl) Leader.] TWO HOURS IN A MIRACLE CIRCLE.

We confess to a "hard heart of unbelief" as regards the supernatural origin of the phenomena witnessed in the so-called "spiritual circles" in this city and elsewhere; and yet we are totally unable to account, on any known principle of physics, for the "manifestations" which we saw, felt, and should be resorted to by the gentlemen there asto conceive how they could have done so without detection. We shall offer no theory or hypothesis

Twenty persons were present at the meeting of the "circle" to which we allude. Previously to taking our seats at the "manifestation" board, the tables-common kitchen tables of various sizes, arranged lengthwise in the middle of the room-were carefull inspected. The floor, too, which was covered with an elegant Brussels carpet, was suspiciously examined, and after the unbelievers had been thoroughly satisfied that there were neither trap-doors, concealed wires, nor any other mechanical means of working miracles in the apartment, a "medium" at each extremity of the range. The It was asked by one of the circle, "Can you mediums, it should be remarked, were not profespositions in society.

We had been seated about ten minutes, when one of the party announced that he was "touched." One of the mediums, under what seemed to be a spasmodic impulse, seized a pencil lying on the table, and wrote in a blank copy-book open before him, "Put your hand under the table." This was tance, for some time; then it was brought back by done, and a "cold grasp" reported. The same me, much about the same place in which I saw it the alleged facts. The large and growing class of invisible means and placed near the table. The person, a young man who had been introduced to medium remarked that all this transcended anythe circle for the first time that evening, was then the circle for the first time that evening, was then the church, is to blazon the told to hold a watch under the table. He did so, faults of its high professors. Once begin to invoke and soon exclaimed, in great excitement, that it be about ten feet from me on my right hand, inso- lieving that account, notwithstanding the occur- he proposed to "see what they could do," taking had been forcibly wrested from him. Shortly af increasing broad of shameful deeds to cover. But much that I had not time to speak to it, as I had rence therein described transcended, in all probabilithe guitar to the most distant corner of the room. terwards, the writer of this article, who was scated true repentance is willing to come to the light, that the side of an intimate friend, ing of this day, the parents, the son, and myself, being in the chamber where I lay, I proposed to being in the chamber where I lay, I proposed to being in the chamber where I lay, I proposed to being in the chamber where I lay, I proposed to being in the chamber where I lay, I proposed to being in the chamber where I lay, I proposed to be asked as self; but upon his taking his seat again, the Spirits of one leg, and down the inside of the other, and rather this would be exhibitions of that rudimentary phase self; but upon his taking his seat again, the Spirits of one leg, and down the inside of the other, and rather this would be exhibitions of that rudimentary phase self; but upon his taking his seat again, the Spirits of one leg, and down the inside of the other, and began playing the instrument in that farther cor- we could distinctly hear the brushing of a substance | that profess to be true? accordingly met at the stile we had appointed; der the name of "physical demonstrations," the ner!—at a distance (as ascertained by subsequent against the cassimere. We forthwith kicked out accordingly met at the stile we had appointed; der the name of "physical demonstrations," the ner!—at a distance (as ascertained by subsequent thence we all four walked into the field together. We had not gone more than half the field before the name of "physical demonstrations," the ner!—at a distance (as ascertained by subsequent toward all points of the compass, but encountered toward all points of the disgrace of his house; a patriot may be excussed for the measurement. The patriot may be excussed for the measurement toward all points of the compass, but encountered toward all points o Then the guitar was moved from its place by the struck on the back part by some heavy soft sub-Spirits and brought towards the circle; but, en- stance. A moment later, a small, cold, double fist fig-leaf coverings of its shame. If it be "wounded countering a heavy mahogany chair on the way, was placed in our open palm, and the watch, which the instrument was laid down and the chair dragged had been "spirited" away a few moments before, the instrument was laid down and the chair dragged was deposited there. As the fingers of the mysseveral feet out of the way; after which the guitar terious hand unclosed, in the act of depositing the was again taken up and carried all around the cir- watch, we partially grasped them, but they were and no further. I stepped upon the hedge, you anonymous statement. This objection was fore- cle by the invisibles, and at length deposited in the quickly withdrawn. The next performance was a must remember that in Cornwall, a hedge means a seen, as was also the fact that many persons would opposite corner! In a few moments more the writstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings, which made sevstope well for one release and pinchings and pinchings and pinchings are released to the second pinchings ar stone wall—'at one place, and the young man at discredit the account even if the best names in the ter saw it poised in the air, top upwards, and near pocket book were subsequently carried off in the another, but we could discern nothing; whereas I community were affixed to it in testimony of its truth by over his head! The remark was made, "Well, same manner as the watch; and one young gentledo aver that the swiftest horse in England could No amount of evidence short of that of their own if I did not see this myself, I wouldn't believe it on man had a long and apparently violent struggle for not have conveyed himself out of sight in so short senses can convince men that the days of miracles other testimony"—whereupon the instrument reach. the possession of a glove with the unknown powers Amongst the stabilished jests on the subject of not have conveyed himself out of sight in so short ghosts, their sudden vanishing is a very fruitful a time. Two things I observed in this day's apparatus of the speaker three variable prevailed over the invisible, and the young visible prevailed over the invisible, and the young times on the shoulder. Then it was passed across man jerked the glove from beneath him, when there whom it lightly rapped several times upon the an imprint of the digits with which his own had been tussling under the table. At this time, some anxiety being exhibited by the owner of the pocket book as to the fate of its contents, the lights were such as honesty desire further confirmation of the The bottom end of the instrument was very near ordered to the floor, and the article was found un-sential branches of material improvement has been are, for they are itself—our Spirits are where our but by a kind of gliding, as children upon ice, or truth of the account already given, I leave with my face while the opposite end was thus being opened, and in good condition, on the carpet An effected within the last quarter of a century; and opportunity was thus afforded for a secend examin- on the other hand, in how many departments huation of the floor, &c.; but no evidences of mechandies remain stationary; and no one will suppose, with the description the ancients give of the mo. that hand and arm as described. For the rest, they and just in front of me. The indistinct outline of ical agency could be discovered. Our whole seem a human hand could be seen grasping the instrument shins were now brushed repeatedly by what seem more perfect poet than Homer, a grander statemen ed at one time to be a wing, and at another a paw than Pericles, a sublimer or more comprehensive philosopher than Plate a scale of the collision of substance with substance, could be heard at the moment of contact. While these "games" were in the lapse of twenty or five-and-twenty centuries has progress, hands were, from time to time, ordered the most remarkable of modern mediums for Spi- forming would now play it if possible. Immediately under the "miracle board," and letters and pic-Some of the letters were very ably worded, and in

> script, our own thoughts were replied to. We were 'touched" for some minutes, and were wishsences would manifest themselves by lifting up the The quire of paper before spoken of was taken not "touched" for some minutes, and were wish- the aggregate of all the aggregat to be in vogue among the invisibles; for some of inappreciably afinitesimal subdivisions of time.—

subtle, fluent form. If, on the contrary, the shape be only one constructed out of the atmosphere, by be only one constructed out of the atmosphere, by and recondite learning, though in this case I choose ed. In a moment more it reached forward and again appeared, took it, and have no cause to be asnamed of it. I again nitted up the table cloth, moving apparently cit was thrown non some quantity. In ten years,—nay, in the speed of the table, and raising the cloth as it moving apparently cit was thrown non some quantity. In ten years,—nay, in the proposition of the table, and raising the cloth as it moving apparently cit was thrown non some quantity. In ten years,—nay, in the years,—nay, in the speed of the table, and raising the cloth as it moving apparently cit was thrown non some quantity. In ten years,—nay, in the years,—nay, in the years,—nay, in the speed of the table, and raising the cloth as it moving apparently cit was thrown non some quantity. In the years,—nay, in the years,—n

Before leaving, the company were shown two drawn, it dissolves away. In either case, the mo- suade others to believe it; for I know well with of the person were thus touched; and presently hand of each one present were upon the table, in well-executed on paintings—one said to be by Rembrandt, the other a portrait of Ben Johnson, which the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand—if it was a hand—left its protection of lum view, so that the hand lum ind practice obtain belief.

"Through ignorance of men in this peculiar in succession, some in one place and others in an one to the hand, I bent down close to it as it wrote, Rembrandt, evidently by a mander hand. These

a less credulous person than ourself, in all relates to the (so-called) supernatural, does not exist; we

CURIOUS CHRISTIANITY .- In glancing over . Inte number of "The Independent," a religious paper published in New York, we were somewhat struck

critical remarks, nowever, we must utter a declaive varning against this book, on account of its irreligious and anti-ri, ligious spirit.

"Cyrll may have been the restless, ambitious, Lendstrong prelate he is here portrayed; but he could hardly have been so shameless a hypocritic. But if he very, why proclaim the fact to the world, dressed in the attractive style and dramatic interest of the nonelist, and under the name and reputation of ligion, is not to blazon the faults of its processors, and this religion ever be wounded in the house of its priends? The modern traveler in Egypt does not think it recessary to a content the grossest vices of the people; and what moral or religious end can be gained by chaborate voluptious descriptions of the vices of the same country in the fifth century, such as disfluent the pages of Hypatia? Sin may be a means of good in the world painter's art, shade heightens and makes more brilliant the light colors of the picture; but neither in painting nor in morals should the dark shades be too prominently depicted."

The sentences that particularly struck us in the above, were those we have italicized. For we had read "Hypatia," and had not perceived the least symptom of einer the irreligious or anti-religious spirit alluded to.

But as the reviewer proceeded, our eyes were opened to what was deemed particularly objectionable in the book. The author had presented to: fair and impartial a picture of Alexandria in the Fifth century—he had not hesitated to represent Cyril and the Christian clergy of that day, exactly in the light which he believed history warrantednothing extenuating, nor setting down aught in malice-and thus had, in the opinion of the reviewer, "wounded religion in the house of in friends." The reviewer does not so much call in question the truth of the picture, as the propriety of telling the truth, for fear it should not "shame the devil.

Now, in our opinion, the principle thus laid down in the "Independent," is as irreligious and anti-religious as anything possibly could be in Mr. Kings-ley's book. The whole precept and practice of the Bible is against it-and even the common sentiment of the unregenerate heart is above it. Does the Scripture hesitate to record the worst and meanest doings of the patriarchs? Does it pass over the shameful lust even of the man after God's own heart? And, in the New Testament, when there is a difference among the Apostles, and one withstands the other to the face, because he dissimulates, and is to be blamed, is the matter very "wisely" and "discreetly" husbed up, according to the principles of this reviewer in the Independ-

No! the Bible is of value because the truth is tol-1-touch it saint, touch it sinner. There are no politic omissions of sinful deeds there. And therefore it commends itself to the hearts of men, as being a truthful and impartial record of the doings of man, and the revelations of Ged. And, as a practical principle, the only way to

ts deeds may be reproved. Why even Mohammed No. A father or a brother may be excused for

descend to no mean concealments, no paltry and in the house of its friends," it is when a high professor falls from the paths of purity and virtue. That is the wound—and not the mere telling of it. And when such fall, think not that by covering up the crime of Minister or of Bishop, the righteous Heavens will not know of it, and that no voice cries aloud against that iniquity which the Church, by shielding and protecting, has made its own.

And can you conceal it—can you cover it up? You know that you cannot. Secretly is it whispered about from man to man-and where that knowledge passes, the Church begins to be viewed as a nest of unclean birds, and even the seeds of true religion find theresiter a more arid and stony soil to grow in .- Plila. Saturday Evening Post.

The World's Progress.—It is curious and deep y instructing to observe how much of the advance which mankind has made in some of the most esman intelligence reached its culminating point ages ago. It is not likely that the world will ever see a philosopher than Plato, a sculptor equal to Phidias, given birth to none who have surpassed them, and to few who have approached them. In the fine arts are still our masters. In science and its applications the order of precedence is reversed, and our own age has been more prolific and amazing than porting to come from a defunct English actor, and sion of intelligence. At the earliest period of auwas directed to a gentleman present, and, on open-maximum of speed from ten miles to seventy. The neowly. A spark given at Dundee could fire the Rare Ben Johnson was the presiding genius of cannon of the Invalides at Paris. Here too, at a